

"SELF DEVELOPMENT"



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UNUM

HUMAN FACULTY

THE
STEPPING
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TO
SUCCESS

Vol. 3 CHICAGO, ILL. MARCH 5, 1901.

No. 3

"MARRIAGE"

"CRIMINOLOGY"

INDIVIDUALITY
FORM
SIZE
COLOR
EVENTUALITY
TIME
TUNE
NUMBER
ORDER
WEIGHT
COMPARISON
SPIRITUALITY
HOPE
APPROBATION
SELF-ESTEEM
FIRMNESS
CONSCIENTIOUSNESS
CONTINUITY
INHABITIVENESS
FRIENDSHIP
CONJUGALITY



PARENTAL LOVE
CAUSALITY
IDEALITY
HUMAN NATURE
VITATIVENESS
COMBATIVENESS
DESTRUCTIVENESS
SECRETIVENESS
CAUTIONSNESS
ALIMENTIVENESS
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BENEVOLENCE
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IMITATION
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MIRTHFULNESS
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THE KEYNOTE OF THOMAS A. EDISON'S GENIUS

L.A. VAUGHT EDITOR & PUBLISHER
318 INTER OCEAN BLDG. CHICAGO

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WESTERN NEWS COMPANY, Chicago, General Agents,

Leading Articles.

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THE KEY-NOTE OF EDISON'S GENIUS

Genius may be understood—clearly understood.

It may be clearly understood because it is *always* and wholly composed of elemental faculties. These faculties can be understood and *measured* in all men, women and children.

If there is any particular kind of genius there is always a very high development of those fundamental faculties that *constitute* the particular kind of genius. Mechanical genius is made of mental elements that by their very nature cannot constitute literary, musical or commercial genius.

Thomas A. Edison's genius is well known as the *inventive*. It is not commercial or musical.

The "keynote" of it is the elemental faculty of Constructiveness. His portrait overwhelmingly indicates this. That great convex development of the middle side temples is the result of a very strong degree of the faculty of Constructiveness which has its seat here and develops its two organs (one in each hemisphere) till they positively determine the *formation* of the external skull.

The second element of his inventive genius is Causality the logical thinking faculty. These two faculties are the two most original faculties of the forty-two facultied soul.

His eyes and head show an active faculty of Spirituality also which gives him a consciousness of the *miles covered* and faith in his efforts.

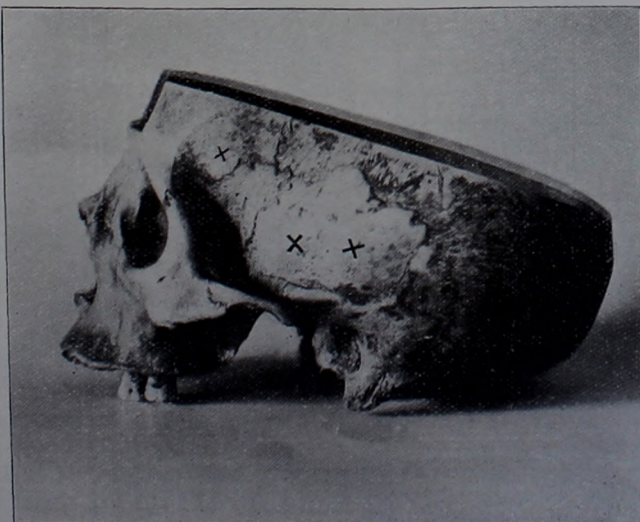
He has a great development of those faculties that the constitution of the human mind *necessitates* to possess the very original inventive genius that he has so remarkably displayed.



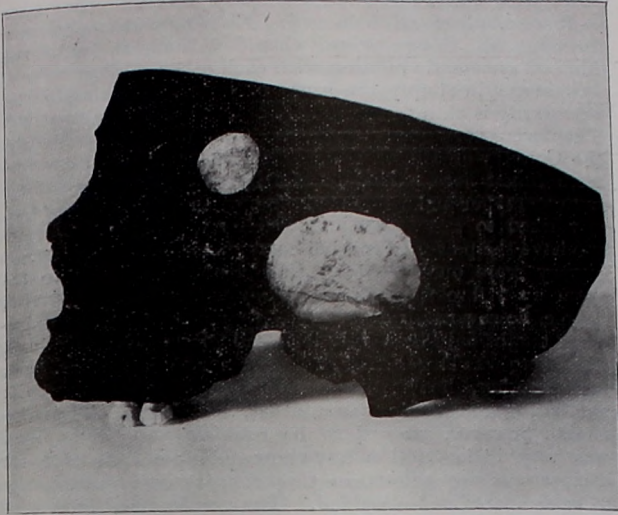
X X X Show the **internal** locations, cavities and correspondence of the brain organs of Destructiveness, Alimentiveness and Tune, with their **External** convex skull formations.

THE CORRESPONDENCE BETWEEN THE INTERNAL AND EXTERNAL SIDES OF THE SKULL

In all healthy cases the correspondence between the internal and external sides of the skull is *radically* true. It is high time that the *truth* was known about this. For this purpose we have had the inside and outside of a skull photographed. While the photographer has done well, yet he has not succeeded in bringing out more than 60 per cent. of the *actual concavity* inside and hardly more than that of the *convexity* outside. Our readers should carefully examine these photographs. They speak for themselves. Come in when visiting the city and examine the *original* of these pictures and see for yourselves.



X X X Show the **External** skull locations, and convex formations of the faculties of Destructiveness, Alimentiveness and Tune.



A picture of the same skull showing the translucent areas of Tune, Alimentiveness and Destructiveness.

SELF-DEVELOPMENT.

Development of self by self. It is possible, *greatly possible*. It is our *natural* privilege. When we reach womanhood or manhood, it becomes our *duty*. Parents ought to develop their *children*. The *state* should develop the *boys and girls*, but *young men and women* should develop *themselves*. They *can*. They *must*, too, if they are developed to any great degree, for, after all, each one will have to chiefly develop himself. This is true by virtue of the very make up of the human mind. Others cannot eat and assimilate for us. We can be *trained* by others, *taught* by others but *development is of such a nature* that it must be done by our own faculties. *All* that others can do for us, *cannot possibly* equal what we can do for ourselves.

It is not only our natural and divine right but our *highest duty*. We are *responsible* for the use we make of our *inherited* faculties. This is emphatically so after one learns that one *can* develop. We are very sure that nothing will please our Creator more than to see his children *develop* themselves. It is far and away the best way to *honor* him.

Self-development necessitates *self-knowledge*. *Definite* self-development necessitates *elemental* knowledge of self. Why? Because self is *made up of elements*. Then, elements are absolutely *individual* in their nature and are inherited in very different degrees of strength. This causes a *disproportion*. This disproportion may be very marked. The *intellectual* part of self may be very *strong*. The *self-reliant* part of self may be very *weak*. This is often true. Here is where one's duty comes in. To make the *most* of one's intellectual talents *is to use them up to their full capacity*. This cannot be done without the development of the element of Self-esteem. This faculty or element of the mind is an individual one. If weak, one is wanting in confidence and self-control. He is easily *embarrassed* when this faculty is weak and the faculty of Approbativeness large. He blushes easily and becomes confused. He is backward. He cannot think well on his feet before others. He may have great intellectual and oratorical talent but cannot *command* it. He understands and writes well but fails when called on *publicly*, he may desire to become a speaker, but he

procrastinates. He puts off till tomorrow what he ought to do today and then puts it off again.

He "hides his light under a bushel." He *fails* to do his *duty* to himself, his country and his Creator.

We have met with many cases where the parties were not getting over *twenty per cent* out of their natural abilities. *They were cheated, the country was cheated and God disgraced*.

Again we have met *wreck after wreck* of men and women who did not have enough of this faculty to give them the self-respect to stand up as individual men and women and resist the faculties of Amativeness and Alimentiveness.

One is easily *persuaded* when Self-esteem is weak. Hundreds of thousands have been dragged down into immorality, intemperance and crime for want of this faculty.

Hence the *overwhelming need* of self-development. The first step taken should be in the nature of a phrenological examination. Right here, let us say that it is rather difficult to obtain a *candid scientific* examination. There are very few good phrenologists.

However, by a thorough study of the *nature* of each faculty and then a candid analysis of one's own consciousness a fairly reliable basis may be obtained in regard to one's needs. One should know *specifically* what his defects are before beginning a course of cultivation.

To help our readers ascertain this we give the following:

1. When one is *timid*, Combativeness is not strong enough to properly *antidote* the faculties of Vitativeness and Cautiousness.
2. When one is *sensitive*, Self-esteem is not large enough to fully *counteract* Approbativeness.
3. When one is deficient in *concentration*, Firmness, Self-esteem and Continuity are weak.
4. When one is deficient in *Physical Constitution*, Alimentiveness, Amativeness and Vitativeness are weak.
5. When one is deficient in reasoning power, Comparison and Causality are weak.
6. When one is *superstitious*, Causality and Human Nature are not strong enough to properly guide Spirituality.
7. When one is despondent, Self-esteem, Combativeness, Hope and Spirituality are not strong enough to fully *antidote* Cautiousness and Approbativeness.

(To be continued.)

The three vital elements of the

human mind { Alimentiveness,
Amativeness,
Vitativeness.

The two moral elements of the

human mind { Conscientiousness
Benevolence.

The three motor elements of the

human mind { Destructiveness,
Combativeness,
Firmness.

The two intuitional elements of the

human mind { Human Nature
Spirituality.



FROM THE COUNTRY OF COMPARISON TO MIRTHLAND.

A TRIP AROUND THE HUMAN WORLD.

Its Countries, Peoples, Characteristics and Customs.

CHAPTER V.

I felt at home in the Country of Tact, however. I liked these character-reading people. "Birds of a feather flock together." After remaining some time I wended my way to the Country of Comparison, which is immediately south of the Country of Tact. Once more I found a very different class of people. They were engaged in a very different kind of work, too. Instead of studying, they were engaged in classification. Everything was classified. Nothing was permitted to lie around loose, in a detached, isolated condition. If a thing belonged anywhere, it was put into its class and properly tabulated. Many were engaged in scientific classification. Instead of reading character by intuition, as they did in the Country of Tact, they read it in part comparatively—that is, they compared one body with another, and one character with another. They had all the races classified. Languages were classified; the arts were classified; the sciences were classified. They classified in all kinds of ways. Some were engaged in classification according to shape, others according to color, still others according to beauty. I found it a very critical country, too. One had to stand a critical comparison. The people were not necessarily sarcastic, nor maliciously critical. They simply made a comparison of one's face, head, body, and characteristics with those of others. They drew the lines of de-

markation between this and that very closely. They knew, as it were, where all belonged. Nothing was topsy-turvy, because all things were classified and in a certain kind of systematic relation with each other. They were not systematic in simply the sense of order, but classification necessarily is akin to system. They thought comparatively. They were very good teachers. This might also be called the Country of Illustration. The best teachers I ever met were found here. They taught by analogy. They taught with metaphor and all other figures of speech. They especially liked to get at the composition of things. They did not have the power to resolve compounds into elements, but if they were once resolved they had the ability to take them up and classify them. They were not a constructive people, however. Neither were they a philosophic people. They taught only by comparison and classified accordingly. One thing was larger than another, finer than another, better than another, heavier than another, farther away than another, more reliable than another, and so on. All of their affairs, however, seemed to be running smoothly. There was very little friction anywhere. While it is true that comparisons are odious, in this country everyone expected to be compared and classified. The people acted in concert. But the classes into which they were made up corresponded to the natural abilities and attainments of the people. Their schools were remarkably classified. In fact their whole system of education and government was approximately perfect in the sense of comparative relation. In some senses they were progressive. Comparisons lead to progress. When they united their faculties of Ideality, Spirituality, Human Nature, and Conscientiousness with Comparison, a strong comparison was made of spiritual and moral character. They might be termed an inductive class of people. They received much from a suggestion. They tried to relate all things together, because by comparisons they perceived the relations between different peoples in the world, and even between themselves and the animal kingdoms.

Comparative anatomy, comparative Physiognomy, comparative Phrenology were thoroughly taught. The people did not have broad, square foreheads, but were remarkably developed in the center of the forehead. Teaching, illustrating, classifying, speaking and writing were their principal vocations. After staying here and studying these people sufficiently to become thoroughly acquainted with their peculiar nature, I departed for the next country. I had heard much about it. I had heard about its famous logicians and philosophers. I had heard about the great discoveries made concerning law. I was not deceived either. On approaching this country, I became aware that I was entering the most thoughtful country that I had ever been in.

I found all engaged in thought. Thinking was their business. They were students of causation. All were trying to solve some of the problems of the universe. One was engaged with the law of gravitation, another with the law of mind, others in the investigation of mathematical, mechanical, electrical, metaphysical, moral and spiritual law. They believed in law. They recognized law everywhere. Here was the greatest opportunity of my life. I learned the laws of universal life and action. These people were discoverers. There were many Galileos, Newtons, Galls, and Edisons here. All had remarkable foreheads, high in front and approximately square. The only two countries that I had become acquainted with on the other world that reminded me of these people were Germany and Scotland. In this country all of the institutions were connected. Nothing was disassociated or illogically related. They wholly believed in cause and effect. Nothing was simply taken for granted. They believed that every effect had a cause. They were continually making equations. In philosophical apparatus they excelled. They had found

more laws than any other people I had met. They knew how to operate them. They proceeded from cause to effect, and always kept the horse before the cart. They did not believe in special providences nor in miracles. They regarded the whole universe as acting absolutely in accordance with law. Their vocabulary was remarkable, too. Instead of using comparative terms, as in the last country I was in, they used nouns principally. Law, logic, reason, philosophy, equation, syllogism, generalization, were some of their ordinary words. They held their heads in a peculiar position. Not one seemed to stand very erect, with the chin thrown forward. In fact, they were not simply lookers. "Rubber-necking" was wholly unknown. In many senses they were absent-minded—that is, they were largely oblivious to certain objective things when they were specially engaged. They had great power of logical concentration. They studied the logical bearings and relations of one thing at a time. Therefore they became so deeply interested in a study that they did not give attention to all of their surroundings, which caused a certain degree of absent-mindedness. They were not a tactful people. Neither were they quick in observation. All were deliberate. All proceeded according to plans thought out in advance. Everything in this country worked logically. There was no hitch in any process. One institution was related to another in the most rational, logical way. Their system of education and government was far superior to that of the Country of Comparison, because it was in accordance with the principles of things and not simply the appearance. They studied principles instead of effects. They recognized the concrete and all characteristics of things, but were not satisfied with the superficial and, therefore, attempted to get at the very bottom or underlying principles of all things. They hung their heads in thought. They held their heads in reflective positions. In many senses they were not a quick people. They were too deliberate to be quick. Many of them were theoretical. They had developed the power of logical thought to that degree that it made them somewhat impractical. They speculated much. Always, however, trying to find out underlying principles of all causation. They searched for first causes. While they did not find this cause, yet they kept on in the search. They seemed to have made a great many deep discoveries. At least one thing they had absolutely established—that causation is a fact in universal nature. From this country I reluctantly started on my way to Mirthland, or the Country of Comedy.

I began to smile before I got over the border even. If anything is contagious it is laughter. I heard the unchecked laughter of the people of Mirthland before I could see them. They were veritably the funniest people I ever saw or ever expect to see. I was ready to explode with pent-up mirth before I came across anyone. When I did, I found a large crowd surrounding three men. It was the jolliest crowd I had ever met. When I got close enough to observe who these three men were who were entertaining the crowd, you may imagine my surprise, happy surprise, when I beheld three of our own lamented citizens—Artemus Ward, Josh Billings and Bill Nye—swapping jokes.

(To be continued.)

Develop.
Develop yourself.
Develop every day.
Development is your duty.
The way to develop is to specially use.
Develop your memory.



CRIMINOLOGY.

CHAPTER III.

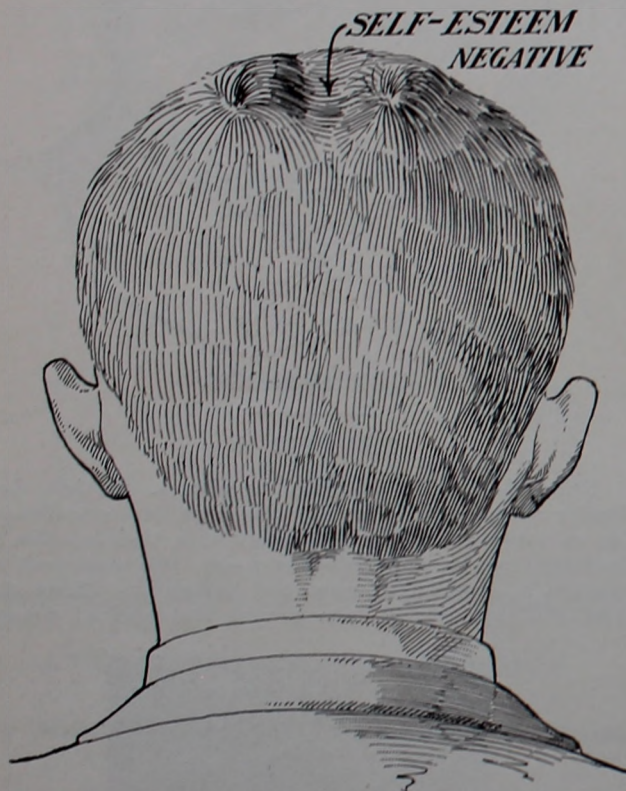
Criminals may be divided into classes. In fact, they classify themselves. They do this from *innate* tendency. Let us suppose that a child is born with weak faculties of Conscientiousness and Self-esteem—the two most positive faculties of criminal restraint and prevention. Then the child will instinctively turn toward that kind of wrong-



FREDERICK BURNETT
Alias Dutch Fred—Burglar

doing that he has an *elemental* love of or *talent* for. If the faculty of Acquisitiveness is strongest, the tendency will be toward *pilfering*. This faculty will steal anything from a *pin* to a horse. It is the primary desire to *own* or *possess* something. It covets money, goods, property. When large

it *hungers* for these on the same principle that Alimentiveness *hungers* for *something to eat*; that Approbativeness *hungers* for praise; that Amativeness *hungers* for sensual gratification. The miser has it to a *predominant* degree. He literally loves his gold. He gloats over it. It is his *supreme satisfaction*. The above illustrations show it when large and small. A *natural* thief, then, is one who has inherited this faculty in a very strong degree, and the faculty of Conscientiousness in a very weak degree. We have had a number of such children under our hands. We know fully whereof we speak. It is just as *elementally natural* for some to *desire* to steal as it is for others to desire to eat.



The world should realize this and deal with children accordingly. So long as we do not understand and deal *directly* with the *genetic* elements of human nature, so long will we have criminals. They should be nipped in the bud. Yes, in the very young bud—*when they are at their mother's breasts*. Some say they should not be born. We used to think so, too, but we have *advanced* a little. Even a criminal child is better than none at all. (What would the good people have to do if there were no defectives to train, teach and develop?)

What the race needs is *elemental* knowledge of the constitution of human nature. It must have this knowledge even before it understands itself. It necessarily needs it to *prevent* crime. It needs it to cure all defective children. A *natural* criminal is simply a defective. He is *specifically* defective. Any kind of human defect is *elemental*. It *must* be. All tendencies are tendencies of *definite mental elements*. A mental element is a *fundamental* power with a distinct function. It might be called an elemental instinct. Human nature is made up of forty-two or more of these. All phases of criminology can be gotten at definitely by a thorough study of the *localization* and functions of these elements. In the same way one can learn the *best methods of reformation*.

(Continued next month.)



JOSEPH RICKERMAN

Alias Nigger Baker—Pickpocket and Burglar

WOULD YOU?

Would you comb your hair with a monkey-wrench?
Would you feed a parrot hay?
Would you eat soup with your hat?

It would be just as sane and scientific for you to do so as to try to train, educate and develop a human mind with any theory.

Human Faculty is a *positive* force.

Self—the structure of forty-two faculties.

How easy to get *muddled* when one knows little of the mental constitution.

All *formative* power is *inherent* in the faculties that constitute the human mind.

THE EVOLUTION OF A MENTAL MOOD

BY A. THOMAS.

[Lecture delivered Before Human Nature Club.]

MR. PRESIDENT:—Let us follow a young man with large social faculties a few days after a true love's deception.

Since a mental mood is a state of mind under the influence of certain passions or feelings—with large Approbativeness, Conjugality, Amativeness and Ideality—our young man will be in a mental mood of a depressed kind.

He tries to forget the brilliant past that made the future so promising of divine happiness.

But all this is becoming still more vivid in his imagination in proportion to the intensity he uses to not think of it.

Long nights without sleeping bring him despair and despondency and for him life has no more sweetness, no more charms.

He presses his heart with both hands, but the greater the pressure the greater the pain, and he feels as if his entire soul was made of sorrows.

He loses all hope, and some of his friends notice a remarkable change in his face.

One of them meets him one night in a solitary path where he is trying to refresh that head which is burning with all the fires of hell: Jealousy, deception, worry and failure.

Well, well Andrew, how glad am I to see you. I have a proposition to make you and I am sure, as usual, you will be of the happy party tomorrow night. Mr. and Mrs. So and so and the Misses B and C. and V. and all of the regular set, you know, will be there. And what a dinner! and what funny stories! and what music! Will you be there?

Poor Andrew cannot refuse any more than he can accept. He takes the other fellow's hand, and tells him in a sort of vague way:

Yes, James, I will be at the usual meeting. Good night.

He promises, so he will be there in time. He takes his seat around the large table where all the old friends are present, all gleaming with vitality, joy, happiness and promises.

Little by little he tastes of the wines, of the rich foods and varied delicacies.

A sensual music thrills every nerve of his social faculties.

The joy is at its zenith. Every human being is under the influences of exhilarating wines, of the perfumes of flowers. The atmosphere is charged with human magnetism. One could feel a general desire of all that voluptuaries can promise in the way of eating, drinking and bodily contact.

The intellectual faculties, even, are at the services of all others, and everyone, women especially, try to recall one of their best experiences in the most luxurious way with all the refinement possible.

Our young man is by the force of the moment attracted in that whirlpool of sensuous life and forgets completely his sufferings for the time being.

After repeated libations he joins with all his might the voluptuous chorus, and his moral sense disappears from his memory.

He enters then a second mental mood with Alimentiveness and Amativeness in the lead.

This sensitive nature, so delicately organized, opens entirely his soul to all these influences. He tastes of everything—he seems even to the touch in the supreme of existence. He is in a trance of delight.

After the paroxysm of the fever of high living is passed, comes the relaxation and then departure. Everyone promised to be present on the next occasion.

Andrew goes alone to his room. He falls in his bed half paralyzed.

Next morning when he tries to open his eyes, a pain in the back of his head and around the balls of his eyes indicates that some vapors of the wine are still floating between the cells of his brain.

His head is big and the whole body heavy. Everything is uncertain.

A powerful effort shakes this bad feeling. A cold bath seems to give a better circulation. But—O! deception, the same pressure exists at the heart, the dear image is still there, and the poor being is still more sick bodily.

That headache by reflex action squeezes his throat like a steel grip.

Some air he wants and out he goes.

He tramps for two days this way forgetting his work and his duties.

His fever is one of those which are fatal in most cases.

(Continued next month.)

THE VITAL SIDE OF THE MIND.

The *supreme mistake* of nearly all *mental* scientists is in not studying the constitution of the human mind. It is naturally constituted to supply itself with vitality. In other words, it has a *vital* side. There is no other side that is vital. To attempt to get supplies from any other source is to *reverse the normal*—to dislocate the vital side of the mind. It is an attempt at *usurpation*. It is an arbitrary, unnatural attempt at reversal of the normal. To the degree that it is abnormal it is a failure, and must needs be. The intellectual side of the mind is not the vital side, and *by virtue of its very nature* it never can be.

The same is just as true of the *motor* and *spiritual* sides. A bone is just as well fitted to be a stomach as the spiritual side of the mind is to manufacture vitality. The spiritual side of the human mind *has its own business* to do and this is all it can do.

All who try to substitute it for the vital are very unwisely trying to interfere with the natural order of things. The wise man or woman will not do so. Can a stomach be substituted for a heart? Will two ears make a good pair of lungs. It is just as absurd and just as impossible to substitute *any* other side of the mind for the vital side. There are some who imagine themselves greater than God. Else why do they tamper with his established laws and regulations. To say the least about such is to impeach them for Divine contempt.

ARE YOU ASHAMED OF HUMAN NATURE?

Are you ashamed of Washington, Gladstone, Emerson, Edison, Victoria?

Then you are not ashamed of Conscientiousness, Benevolence, Firmness, Constructiveness, etc., as elements of human nature.

Why should you be ashamed of Phrenology? You ought to be ashamed of yourself for being ashamed of Phrenology in any degree, if you are. All who do not understand Phrenology ought to be very much ashamed of themselves.

Phrenology is simply the science of *human nature* in the most comprehensive sense.

RECENT GRADUATES OF CHICAGO INSTITUTE OF PHRENOLOGY.

David O. Norton, Chicago.

John W. Barber, Texas.

V. G. Lundquist, Colorado.

L. H. Womack, Texas.

We regret to learn of the death of Prof. D. C. Seymour of Port Angeles, Wash. We met him many years ago, while in the lecture field, and received much encouragement from him, which we have always been grateful for. Death is only *transition*, however.

The value of **ELEMENT** in the study of mind.

What human beings most need is a thorough knowledge of the elements of human nature.

The first test—is it in accord with the constitution of the human mind?

Is your theory in accord with the constitution of the human mind? Better drop it then till you learn the nature of this constitution and you will not make such a mistake next time.



"EVERYTHING IN ITS PLACE."

If the eyes were in the back head would they be as well placed as they are now? How many of our readers would like to have their eyes *transplanted*?

It is just as absurd to try to substitute one faculty for another.

The intellectual side of the mind is always intellectual and never social, moral or vital. There is no substitute for it. Each faculty, even, of the intellect is a law unto itself.

TWENTIETH CENTURY IDEALS.

To weigh the material in the scales of the personal, and measure life by the standard of love; to prize health as contagious happiness, wealth as potential service, reputation as latent influence, learning for the light it can shed, power for the help it can give, station for the good it can do; to choose in each case what is best on the whole, and accept cheerfully incidental evils involved; to put my whole self into all that I do, and indulge no single desire at the expense of myself as a whole; to crowd out fear by devotion to duty, and see present and future as one; to treat others as I would be treated, and myself as I would my best friend; to lend no oil to the foolish, but let my light shine freely for all; to make no gain by another's loss, and buy no pleasure with another's pain; to harbor no thought of another which I would be unwilling that other should know; to say nothing unkind to amuse myself, and nothing false to please others; to take no pride in weaker men's failings, and bear no malice toward those who do wrong; to pity the selfish no less than the poor, the proud as much as the out-

cast, and the cruel even more than the oppressed; to worship God in all that is good and true and beautiful; to serve Christ wherever a sad heart can be made happy or a wrong will set right; and to recognize God's coming kingdom in every institution and person that helps men to love one another.—*Wm. De Witt Hyde, in The Outlook.*

We must reckon success a constitutional trait. If Eric is in robust health and has slept well and is at the top of his condition, and thirty years old at his departure from Greenland, he will steer west and his ships will reach Newfoundland. But take out Eric and put in a stronger and bolder man, and the ships will sail 600, 1,000, 1,500 miles further and reach Labrador and Newfoundland. There is no chance in results. With adults as with children, one class enters cordially into the game, and whirls with the whirling world; the others have cold hands and remain bystanders. The first wealth is health. Sickness is poor spirited. It must husband its resources to live. But health answers its own ends and has to spare, runs over and inundates the neighborhoods and creeks of other men's necessities.—*Emerson.*

INSTRUCTIVE COMPARISONS.

The faculties of the human mind may be likened,

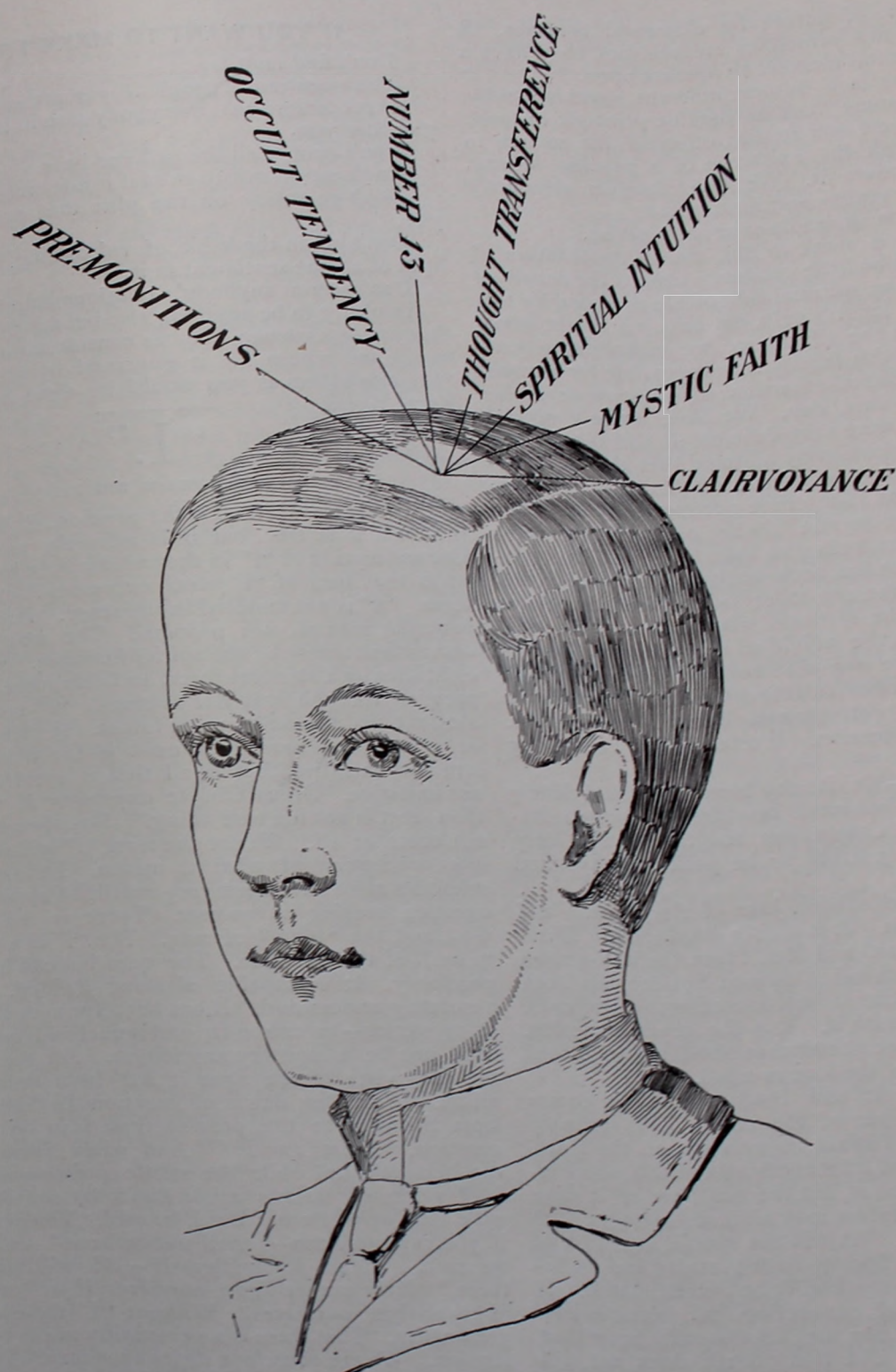
1. To 42 *letters*, with which one may *spell* all human tendencies, characteristics and talents.
2. To 42 *eyes* with which one may *look into* all departments of the universe.
3. To 42 *buds* that may *blossom* into forty-two very different flowers. (Oh, that parents and teachers knew their blossoming *time*).
4. To 42 *forces* that try (and often do) *burst forth* individually.
5. To 42 *strings* upon which are *played* all the cords and discords of human life.
6. To 42 *factors* with which all of the problems of human life may be *solved*.
7. To 42 *elements* out of which all mental compounds may be *made*.
8. To 42 *figures* with which (according to permutation) all of the *individuals* may be made, which clearly *accounts* for the great diversity found in the human race.
9. To 42 *senses* with which everything objective may be *received* and *sensed*.
10. To 42 *soul pieces* which *together* constitute the complex, multiplex, many-sided, self-active, self-directive, individual, indissoluble, immortal human soul.

The *shapers, organizers, weavers* and *builders* of the human body are the forty-two human faculties.

Improve the faculty that gives you a certain kind of memory and you will improve that particular memory *correspondingly*.

General psychology is a fine illustration of "much ado about nothing."

HUMAN FACULTY.



THE CENTER OF PSYCHIC PHENOMENA.

This is an age of psychic investigation. At least one organized society is making a scientific effort in the investigation of psychic phenomena. We have reference to the Psychical Research Society.

Prof. Hyslop of Columbia University advocates the endowment of a special institution for such. There are also many individual investigators. Hudson has given us what he terms the "Law of Psychic Phenomena."

However, like nearly all investigations of the mental

realm, these are all being made somewhat empirically. The investigators have not considered the constitution of the human mind in these investigations. They must, therefore, proceed largely experimentally. The world has not yet learned, seemingly, that there is a *faculty* of psychic phenomena. If there is any psychic phenomena at all, the human mind is elementally related to it either as cause or effect.

The human mind is related and adjusted to every spe-

cific department of nature by elemental faculties. If spiritual forces and principles are realities, they have a fundamental mental element to operate upon.

Again if there is a natural, inherent, psychic faculty, there must be some kind of psychic principle or force. We have continued our studies of mind far enough to positively establish the existence of a psychic faculty. We did not discover it. We have, however, absolutely demonstrated its reality and localization.

The illustration shows its external location.

If this faculty is weak in the mental constitution of anyone there will be little tendency toward the occult of any kind. That the spiritual side of life is sensed by this faculty, and this faculty only, we have no doubt whatever. To put it in the affirmative, we unconditionally affirm that without this faculty it is impossible for anyone, however well developed otherwise, to feel, sense or receive anything in a psychic way. We have made a special study of men who were very deficient in this faculty and in every case, they positively affirmed that they were absolutely unconscious of any sense of this nature. They had no premonitions. They were not superstitious. They cared naught for the mystic. On the other hand, we have carefully studied hundreds who have had psychical experiences and everyone has been strongly developed in this faculty. It is just like any other faculty—simply relates and adjusts one to the spiritual side of life. This side, then, will beat in on the individual mind through this faculty in just the same way that beauty beats in through Ideality, that shapes beat in through Form or character through the faculty of Human Nature. It receives. This is called an impression. It relates mind to mind by mental laws.

It is a very unreliable faculty however, unless clearly understood. If one has small faculties of Human Nature, Causality and Comparison and this faculty very strong, he will be very liable to be positively mystified by it.

It was large in Swedenborg, Joan of Arc, Milton and Andrew Jackson Davis. It is highly developed in Elizabeth Stuart Phelps Ward and Mrs. Piper, the well-known medium that the Psychical Research Society has been investigating. Jesus Christ was, according to portraits, very highly endowed with it. It is the psychic faculty.

The study of psychic phenomena should be in accord with the constitution of the human mind.

It should be specific and fundamental. It comes through a primary power of the mind. This primary power has its seat in a distinct convolution of the brain. Not only the nature and trustworthiness of this phenomena may be better gotten at, but the only law of it may here be found. In the future may all investigators of the mystic begin definitely. We call the special attention of the Psychical Research Society to this faculty and its location. Its importance can hardly be overestimated. It seems to be the natural connecting link between two worlds. By means of it one may intuitively know that there is a continued life and that "death does not end all."

Let all be more definite in the study of spiritual phenomena. As the sun is the center of the solar system this faculty is the center of psychic phenomena. When found large in a pure mind, with strong affections and sympathies, it will become a psychic bridge between Here and There. Let it be united with the faculties of Human Nature, Causality, Benevolence, Conscientiousness, Parental Love and Friendship in the mental constitution and great good will come from it.

May the race study it both scientifically and sacredly in the future.

IF YOU WANT TO MAKE FRIENDS

Don't find fault.

Don't contradict people if you are sure you are right.

Don't believe that everybody else in the world is happier than you.

Don't believe all the evil you hear.

Don't repeat gossip even if it does interest a crowd.

Don't go untidy on the plea that everybody knows you.

Don't get in the habit of vulgarizing life by making light of all the sentiment in it.

Don't jeer at anybody's religious belief.

Don't try to be anything else but a gentlewoman—and that means a woman who has consideration for the whole world, and whose life is governed by the Golden rule, "Do unto others as you would be done by."—Colman's Rural World.

"I."

BY GEORGE WHITE.

"I," what is "I"? that is the question. It is the personal pronoun, it is true, but it is infinitely more than this. Our conception of "I" in the past has been based too much upon that part of "I" which expresses itself in material form. "I" is not material in any sense. It is spiritual, not material; mental, not physical. The material form is determined solely by the spirit life within. "I" must first exist then as a spiritual force, and this force finds its expression through material avenues. "I" is composed of abstract qualities and unseen forces. A picture, a house, or a cathedral must first exist in the artistic and constructive faculties, that is, all that is creative in art and not imitative. Or, as Carlyle expresses it, "That which thou seest is not the true thing." Strictly speaking, it is not there at all. We use the term "I" without any definite conception of what it means. Philosophers and scientists alike have been very indefinite about it. It is a question seeking an answer. There is the "I am" of God, and the "I am" of man. The "I" is a part of the "I am" of the universe. The question can be answered positively. It is capable of being defined. It can be absolutely understood. It has been for ages the mystery of mysteries—an unknown and undefined quantity. It need not be a mystery any longer. All the way down the long vista of the ages it has been seeking a definition. From the dawn of creation to Socrates, and from Socrates to the present time, man has asked the question, "What am I?" And when Socrates drank the hemlock and while the subtle poison was doing its fatal work, his friends asked him what should be done with him when he was dead, he said, "You can bury me if you can catch me—I shall not be here." It eluded all research. "Man, know thyself—all wisdom centers there." How can we know ourselves if we cannot definitely analyze ourselves? Without "I" there can be no personality. That there is a personality needs no demonstration. We are conscious of its existence. Then there must be a basis for it. If it is such a potent and positive influence in the universe, there must be a foundation for it. We do not need to affirm the "I am," it is so obvious. What do we mean when we say, "I think," "I know," "I feel," "I will?" Does "I" consist of separate and independent entities, or are these merely expressions of some of the elements of "I"? If we would understand "I" clearly and definitely, we must understand the elements of which it is composed. "I" is a structure, a many-sided, composite structure, made up and composed of forty-two definite and fundamental elements. This is the source of this mysterious force called "I." To think

is to use a distinct part of "I," to feel is to use another part, to will another. We only use or give expression to a certain part or parts at one and the same time. To specialize along any line is to make use of that part of "I" best adapted to the purpose. To use the whole "I" we could not specialize. Very few of the race possess such an all-around development that they can bring the whole soul into action at one and the same time. When we shall have thoroughly analyzed and located each individual element of the mind, then and not until then shall we thoroughly grasp the essentials and absolute meaning of "I." Then shall we know where lies all the infinite possibilities of the race. "I" then is a structure built of definite and fundamental elements upon the solid foundation of the nature of man. The intellectual, social, or moral parts of the soul no more compose the whole "I" than do the first or second floors of a ten-story building compose the whole building. It is so complex that we must separate it into its component parts and get a definite knowledge of their properties, and understand clearly the functions before we can possibly get a clear and adequate conception of the whole. Whether this "I" be strong or weak depends upon the inherent strength or weakness of its elements.

A certain kind of psychology tells us that it is an inner sense—that which takes cognizance of things. But that gives us no clew whatever to its nature or its operations. Phrenological psychology tells us exactly what it is. The one is theoretical, the other is definite and practical. What would we think of a geology that could tell us nothing definite about the earth upon which we live—that knew nothing of the gases and minerals and stratas, and all the elements of which it is composed? We should dismiss it as being unworthy of our consideration, and any psychology that cannot tell us what we are is just as useless. It seems strange that so many millions should pass through this world without becoming acquainted with themselves, except to a very limited extent. It is a duty of supreme importance that we become acquainted with ourselves, for unless we understand ourselves we shall not know in the fullest and completest sense how to guide and govern and to get the most out of ourselves.

There is no need to go through life with a partial conception of "I." To know what "I" is, is to understand all the latent as well as the active forces in us, which will give us a larger view of life, and the possibilities which lie before us. We shall then look with added interest upon all the conditions of life, for we know that wealth and poverty, idleness and industry, crime and morality have a psychological basis, and that all reform, to be permanent, must recognize and regulate the individual "I." All the mystery which has hitherto surrounded this complex organism must be removed. We have cried mystery where no mystery existed. Apply the principle of elemental faculty and the problem will solve itself—the difficulties are only apparent. Study out these elements and the laws governing them, then this "I" will stand unfolded before you. "I" is very largely a product of evolution, and the most complete and most highly developed is that in which evolution and education have produced the greatest measure of self-control, and the greatest degree of concentrated energy possible from every side. And in order to use this energy for our own and the world's good, we must understand all its forces and energies—we must shape this "I" and guide it towards the highest ideals, that it may go marching on when suns and systems and constellations shall be no more. Because "I" in its last analysis is a part of the universe, and is moving ever onward and upward with it, for

it has a grand origin and sublime destiny. It doth not yet appear what it shall be, for in it lies all the possibilities of an endless progression.

PEBBLES.

"Out of a pellucid brook
Pebbles round and smooth I took;
Like a jewel, every one
Caught a color from the sun,—
Ruby red and sapphire blue,
Emerald and onyx too,
Diamond and amethyst,—
Not a precious stone I missed;
Gems I held from every land,
In the hollow of my hand.
Workman Water these had made;
Patiently through sun and shade,
With the ripples of the rill
He had polished them until
Smooth, symmetrical and bright,
Each one sparkling in the light
Showed within its burning mart
All the lapidary's art;
And the brook seemed thus to sing;
Patience conquers everything.

—FRANK DEMPSTER SHERMAN.

HEAVEN ON EARTH, THROUGH THE UNIVERSAL AND PHILOSOPHIC UNDERSTANDING OF PHRENOLOGY.

BY R. M. ENGLISH.

I cannot imagine any joy in heaven so grand as the kiss from the girl you love.

There is no flower in the garden of paradise so beautiful and fragrant as the happy smile from lips whose breath is by far sweeter than the perfume of the Eglantine, and they the object of your affection.

The prismatic hues of the Kohinor in its effulgent brilliancy palls into insignificance when compared with the sparkle and twinkle of your sweetheart's eye.

The gentle tread of her tiny foot causes the heart to increase the rapping upon the door of the soul for her admittance.

The sound of her endearing voice is music to charm and fascinate the soul.

A touch from her darling little hand sends a thrill of magnetic charm through your frame.

To stroll in enraptured pleasure listening to the song from your love's sweet lips is unequaled by the charming songsters, who soar in the Elysian heights in company with the angels.

For love is the purest and sweetest fruit that ever blossomed in the garden of the gods.

Knowledge is the greatest riches this life holds, and when stored in a retentive brain enriches its store-keeper beyond reckoning.

It is not like money, the more you spend the less you possess, but the more lavish in expenditure the greater it compounds itself in accrued interest.

Connect knowledge with the love of a noble woman and you need not wish for a heaven in the stars among the angels and God, for it brings heaven to your feet, with the angels singing sweet melodies in your ears, and your conscience tells you God dwells within.

When man is linked to his phrenological affinity this life will be a heaven.

For when Phrenology is properly understood by the

world at large and adhered to, the millennium will have dawned and the prophecies of the scriptures will have been fulfilled, with a heaven on earth as the result.

BLOW YOUR OWN TRUMPET.

Blow your own trumpet, but do it discreetly,
Don't make a noise that is sure to offend;
Sing your own praises, but manage it neatly,
Try to make every hearer a friend.
Don't be bombastic, for people don't like it,
Don't be importunate—that will disgust.
When the iron is hot is the time you should strike it,
Strike it when cold, it will yiejd you but rust!

Blow your own trumpet, be modest about it,
Others have trumpets to blow just as well;
Here's a little advice, and you cannot well doubt it—
The loudest of horns does not always excel.
Blow, but blow easy, the music is sweetest
That falls on the air with gentle refrain.
Melody always is thought the completest,
When soft and low, and without any strain.

Blow your own trumpet—but not to drown others;
Don't be discordant—"ahead of the band."
Remember that even in business we're brothers,
All are entitled to "blows," understand.
Keep in the lead, if you like, recollecting
Others have places to fill just the same:
Do not be selfish and always expecting,
You are the only one striving for fame.

Blow your own trumpet, but don't blow too loudly,
You will be heard by sufficient, I guess;
Experience shows that those acting too proudly
Often are humbled and meet with distress.
Don't be too blatant or too self-asserting,
The reason is in this old axiom found—
A maxim that only false pride can be hurting;
"Tis the emptiest vessel that makes the most sound."

—John S. Grey in *Fame*.

WHAT CONSTITUTES A SOUL

How much is a soul without any *sense* worth? A soul without any intellectual faculties is without any *sense*.

How much is a soul without any *will* worth?

A soul without the faculties of Firmness, Destructiveness, Combativeness and Self-esteem would be just as good as a body with its back broken.

How much is a soul worth without any *vitality*?

A soul without the three vital faculties—Alimentiveness, Amativeness and Vitativeness—would be as incapable of action as the old tree that lies dead in the forest.

How much is a soul worth without any *feeling*?

A soul without the emotional faculties of Friendship, Parental Love, Conjugality, Inhabitiveness, Amativeness, Conscientiousness, Hope, Veneration, Sublimity and Benevolence would be as warm and productive as an iceberg.

In fact a soul without any faculties would be *no soul at all*. Just as certainly as there would be no body without parts there would be no soul without faculties.

A human soul without a *single* faculty is an *absolute impossibility*.

Faculties *constitute* the soul and all there is of any soul may be found in the *aggregate* of the faculties of which it is composed.

CAUSALITY, THE CENTRAL FACULTY OF THOUGHT OR SOUL POWER.

BY H. W. RICHARDSON, LL.D., D. S. T., D. P.

The soul life, thought life, or God life, is the mighty creative power which evolves what we are in our soul character, or soul faculties. As the soul needs the body in this world, there is a corresponding growth, unfoldment, and development of the mental and physical organization, through which the mind or soul expresses itself. The mental faculties represent the elements of the soul. Causality is the central faculty of thought power, because the thought life, soul life, or God life, expresses its greatest or chiefest thought power through the faculty of Causality, which is intimately associated in mental work with the faculty of Comparison. The development of all the mental faculties is caused by Causality, because all the mental faculties are different phases of thought expressed by Causality. To cause the mental faculties to grow, unfold and develop, the right kind of thinking must be done, the right kind of work performed, and the right kind of mental attention given to the mental work which each faculty does, which requires a perfect knowledge of the nature, or function of each faculty.

When the mental faculties are well developed they are in perfect touch, sympathy, and harmony with Causality, which does the thinking, reasoning, and planning for all the faculties. When a mental faculty is inefficient, or defective, the connection between the undeveloped faculty and Causality is so weak, that when this uncultivated faculty attempts to do its mental work, the work is done improperly and blunderingly, because owing to its undeveloped condition it has not sufficient mental power to be in unison or touch with Causality, and thus remind Causality to do the necessary thinking, planning, or reasoning. The result is this uncultivated faculty either does its work badly, or not at all.

Phrenology, explains the nature of the mental faculties, points out how to cultivate each faculty definitely, and promotes perfect harmony between all the faculties. Undeveloped faculties indicate neglect or carelessness on our part, or ignorance and neglect on the part of our parents. The way to remedy the defect, as before stated, is to give the right kind of mental attention to the weak or defective faculties, as all faculties of the mind may be improved and strengthened. Thus our whole character may be deepened, broadened, enriched, and made more attractive, helpful and powerful.

COSMOPOLITAN IN SCOPE.

The scope of HUMAN FACULTY is as broad, as high, as deep, as multiplex as human nature. It deals with all departments of human life. It deals with these *elementally*. Then it deals with them *synthetically*. First *analysis*, then *synthesis*. These elements are the natural, fundamental, and unchangeable *factors* of solution of all human questions.

SPECIFIC CULTIVATION.

Specific effort in human cultivation is a necessity. The *constitution* of the human mind makes it so.

Does a *skillful* minister treat all of your faculties alike when only one is ailing?

Does a *skillful* physician give you a *general* dose of medicine when you have a ragged little piece of sand in your eye?

THE LOCATION OF THE FACULTY OF INDIVIDUALITY, AND HOW TO TELL WHEN STRONG OR WEAK

The human mind is a plurality of faculties. The human brain is a plurality of centers. Each faculty has its own organs or centers—one in each hemisphere of the brain. Both cerebrum and cerebellum are double.

The localization of forty-two faculties has been fully established. Yet for the want of proper teachers the majority do not know the nature and localization of their own faculties. We purpose showing them and showing so plainly, positively and persistently that they cannot avoid learning.



The location of the faculty of Individuality as seen from a top view, and showing a strong development.

For this purpose we have selected a single faculty. It has a very distinct function and definite location. Its name is Individuality. Its office is to recognize the individual existence of things or thoughts. On the surface of the world there are a great many individual grains of sand. This faculty would individualize each grain from all and take pleasure in it. Its function, then, is to individually notice all the objects one comes in contact with. It will individually notice one's nose, chin, head and even each hair on the head. It is the center of observation. It is to the human intellect what the point of a spear is to the spear. It is the most important faculty of the en-



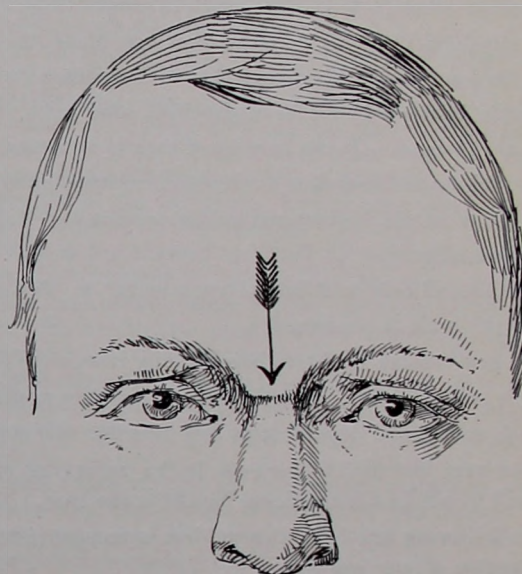
The location from a side view, and showing a strong development

tire mind in adjusting one to the objective world. By means of it one "spots" individual objects. It relates him to the separateness of matter.

In all kinds of handiwork where quick observation

and speed are necessary it is indispensable. Stenography, typewriting, typesetting, marksmanship, detective service, microscopical work, reading, instrumental music, etc., it is essentially necessary.

Those who have a small degree will be slow in handling details; slow in handiwork and to a good degree, where speed is required. In such people there will be a



The location from a front view, and showing a strong development

flat or concave formation right above the root of the nose and between the two brows. Study the illustrations, locate the faculty and make your own observations and find out for yourself how true all that we have said is.

(TO BE CONTINUED).

HOW TO KILL FORTY-TWO BIRDS WITH ONE STONE

Study *human nature*—which is composed of forty-two parts—and when you clearly understand it you will have killed forty-two of the most valuable birds that can be found in the *forests of knowledge*.

A Natural Basis.
A Human Basis.
Your Basis.
My Basis.
Everyone's Basis.
What? *The elements of mind.*
The basis of *what?*
Of every human question.

CREDIT WHERE CREDIT IS DUE.

Take away reason.
Take away will.
Take away memory.
Take away affection.
Take away conscience.
Take away vitality.
Take away imagination.
Take away energy and how much would a soul be worth?

All of these are the *inherent properties* of the human faculties.

Why not give credit *where credit is due?*

THE BEST USES OF AMATIVENESS.

How short-sighted the great majority are concerning their own faculties. This is particularly so concerning Amativeness. While it has, like all other faculties, a distinct and unchangeable nature, at the same time it is a great help to all others. It is more nearly a complete *brain elixir* than anything else. It extracts from the blood the most vital fluid and stores this up and thereby becomes a veritable magnetic dynamo, by means of which all other parts of the brain are *charged*. It can be utilized then in all mental acts from making a horse-shoe to *thinking, constructing and delivering* the purest, highest and noblest sermon on "Morality and Spirituality."

It is second only to Alimentiveness so far as the *nutrition* of the brain is concerned.

Its great value ought to be very fully recognized by all young women and men in particular. Then they would not *misrank, misuse* and degrade it as they now do. If its value and uses were increased *90 per cent.* in the estimation of all, the result would be a magnificent benefit to the race.

The following article on this subject is recommended to the attention of our readers:

AMATIVENESS.

BY R. F. BIRKETT.

[Read Before the Human Nature Club.]

As men and women learn and understand this faculty they will grow in love, in power, and will gladly and naturally devote this force or power to the world's interests and developments.

This organ is the seat of sexual love, the highest expression of love on the earth plane, and sexual union is a symbol of this love. It stands as an evidence of creative energy in action. Love becomes the impelling power, and as a chemical union, through affinity and attraction, takes place between two substances producing other substances, so in the union of the sexes on a spiritual plane, results of greater moment may be accomplished.

We all know that energy expressed through this faculty is principally to perpetuate life. It is the power back of all purposes and plans; it is the origin of all activity of child-life; it is the inventive genius and impelling factor of all man's handiwork. Man not only has consciousness of this energy coming from this faculty, but through his intelligence is capable of developing greater consciousness of the operation of it and the law governing it. He knows that he knows, and in this knowledge lies his superiority over the brutes. The recognition and knowledge makes it possible for man to train this creative potency in all life's purposes and uses. From the inception of the bud of life to its fructifying stage, he may be the master and maker of conditions. There is no karma for him that is not within his own power to mold and make; no passion to usurp authority, no desire that he may not guide and direct. The perfectness of his nature is evolved through the recognition, direction and appropriation of the creative energy—the occult forces of life. There are deeper purposes and meanings to this reproductive faculty than are understood

by most people. My idea of Amativeness is that it is the seat of creative energy and is manifold in its manifestations and can be used in channels of usefulness and power. It is not an instinct of power to be either ignored or destroyed. Its perversion means physical and spiritual degeneracy. It is an indication that life may be perpetuated and that the entire man or woman is in preparation for this—the culmination of being. Seed production is the highest function of tree or plant and pro-creation is the complete or ultimate manifestation of man's life. Reproduction is the first fulfillment of Divine law. The life principle in the plant used in the tree fulfills the law of its being by bearing seed. In man the life principle in its manifestation creates another life—reproduces another of its kind.

Passion is the voice—the sign of creative power. In the rose life, its highest mission is to produce seed, but on its way it gives us beautiful blossoms and fragrant perfumes. It may not always be able to fulfill its highest mission, but it can and will express creative power on its way to fulfillment.

Man expresses creative life in many ways beside that of parenthood. Emerson says: "Work your passion up into poetry." So with all things, this veritable dynamo of power that occupies the lower part of the back head, called the cerebellum, gives the life principles demanding fulfillment on its way to accomplishments. When the signs of this creative power come throbbing and pulsating in every fiber, it only shows that one has greater ability to create than ever before. The use of several of the mental faculties gives us the ability to control this power and all its signs, and these faculties can become its master as much as the engineer is of his engine, or the electrician who has controlled the most potent force or power known to man. The process of applying this faculty for higher achievements can easily be accomplished. And what is most marvelous is, that the physical signs disappear while the consciousness of internal strength and power is developed.

If we understand the law that all is from God, and therefore good, no base or ignoble thoughts of the reproductive function can ever enter the mind. The growth, development and ripening of the human seed becomes a sweet and sacred mystery, and may be studied as a science with the same pleasure, the same purity of thought with which one studies plant life and all its revelations. Nature has no secrets that need be withheld from knowledge.

Let us redeem from the desecration of the past the faculty of Amativeness, and appropriate its power and functions justly and wisely. The conservation of power is both possible and effective for the unmarried, and through love, training and self-control marriage may be consummated in such a manner that not only is the same conservation and appropriation attained, but by the union of the spiritual forces of two souls it is greatly augmented. Thus, this teaches us that a higher love is the fulfillment of the law. By a conscious appropriation, which is intentioned and controlled in the sexual union, it becomes glorified, while new meanings and new powers are given to conjugal love. This conservation is a precursor and preparation for parenthood for the conception of welcome and desired offspring, that shall in turn have the inheritance of loving intention and premeditated wisdom.

Men and women must learn the significance of sexual relations and their possible influence upon life and character. Copulation is more than a propagative act. It is a blending of body, soul and spirit—ennobling or degrading, according to the attitude of the participants.

For both husband and wife it has a function in soul development that hitherto has been prevented and perverted by the traditional uncleanness attached to this relation.

Let the search-light of truth illuminate this subject, and a satisfactory solution of many social problems will be evolved. The conservation of force may be attained by the husband and wife, and also limiting offspring by following the theory called sedular absorption.

In conclusion, I will make the affirmation that intelligent people, possessing lofty aims in life and desiring best spiritual growth and development of all their faculties, have it in their power to so accord their Amativeness as to give an untold impetus.

Character can be read not only by the head, the face, the hand, the walk, but the house that a man erects for himself.

Buildings squatty, lop-sided, angular or symmetrical and imposing, correspond to the unfoldment of the builders or those who ordered them built. But there are soul-buildings of which thoughts, purposes and will-power are the constructors.

These buildings are eternal.

The good and the pure enter and dwell therein now. Heaven should be to-day, as well as tomorrow—and hereafter.

Wisely, beautifully wrote Oliver Wendell Holmes:—

"Build thee more stately mansions,

O, my soul

As the swift seasons roll,

Leave thy low vaulted past!

Let each new temple nobler than the last

Shut thee from Heaven with a dome so vast,

Till thou at length art free;

Leaving thine outgrown shell by life's wrestling sea.
—Temple of Health.

LEARN TO KNOW YOUR PUPILS

At the beginning of the school year, when teachers find themselves confronted with an entirely new set of faces, or, it may be, are taking up their work in a strange place, the problem of making the acquaintance of all these various natures is often a serious one to the busy teacher, especially since so many of the factors which help to form that nature lie outside the school-room and the teacher's range of observation. To really understand a child, to have patience with his faults and his indifference, to know the punishment that will benefit without harming, some knowledge of the pupil's home life and environment is indispensable. Even if the sacrifice be great, the teacher will be repaid in the end if she takes the trouble to gain an acquaintance with her pupil's parents and to call upon them in their homes.

It is here that the teacher in the country has a great advantage, and she will be surprised, if she has not tried, to find how readily the parents will respond to her display of interest and how much pleasure the children themselves will take in her visits.

In country districts, which are not yet favored with a multiplicity of clubs, the teacher might form among her pupils a literary society, which the parents may be invited to join. The meetings could be held on Friday afternoons or evenings, and each member should contribute something, however small, to the interest of the meeting.

This is only a suggestion, but the teacher will find that any plan which serves to bring the parents and the school together, will amply repay much expenditure of time and labor. —*Primary Education.*

MAN, KNOW THYSELF.

The most important education for mankind concerns the powers, objects and capabilities of the human being. To know from whence he came, the object of the present physical existence and the ultimate for the individual, is the most vital topic that could interest humanity; and yet there is more ignorance among the general public on this subject than on almost any other.

Man wanders up and down the earth, and delves into it, studying the surface, rather than looking up to scan the heavens and learn from the higher intelligences (who have gone before him) what are his powers, capabilities and destiny. What he needs is to learn how to become a distinct and individualized being, grasping and utilizing the powers of the universe. Equity very pertinently remarks as follows on this subject:

"Man is the highest product of organic nature, and hence, the compendium of all that has been evolved in the past, and in him today are the germs of all that is to come. He ever stands between two eternities, the Past from which he came and the Future to which he is going, and both are represented in him. Man is a most significant factor in the study of the universe, and hence the profound wisdom of the injunction: 'Man, Know Thyself.'"

From a late number of *Freedom*, an excellent weekly, published by Mrs. Helen Wilms, of Sea Breeze, Florida, we copy the following statement, which will bear reading and re-reading many times. To the student it is like "apples of gold in pictures of silver."

"The unchangeable Life Principle cannot be diseased and cannot die. Intelligence may weaken in its recognition of the Law on the unconscious plane, and this weakening will be called disease. Or it may cease to recognize it altogether on the unconscious plane, and this will be called death.

What we need is consciousness concerning ourselves; to be conscious of the place we occupy in nature, and to be conscious of the powers inherent in ourselves; in other words, the most important instruction to mankind today is: 'Man, Know thyself.'"—*Philosophical Journal.*

HOW TO TREAT ONE ANOTHER BIBLICALLY.

(ARRANGED BY WM. WARD SIMPSON).

Gal. 5:13.—Serve one another.

Rom. 14:19.—Edify one another.

Heb. 3:13.—Exhort one another.

Eph. 4:32.—Forgive one another.

Col. 3:9.—Lie not to one another.

Heb. 10:24.—Consider one another.

Eph. 4:32.—Be kind to one another.

I Thess. 4:18.—Comfort one another.

Gal. 6:2.—Bear one another's burdens.

I Peter 5:5.—Be subject to one another.

Rom. 14:13.—Don't judge one another.

Mark 9:50.—Have peace with one another.

James 4:11.—Speak not evil of one another.

Rom. 15:5.—Be like minded to one another.

James 5:9.—Grudge not against one another.

I Peter 4:9.—Use hospitality to one another.

Col. 3:16.—Teach and admonish one another.

Eph. 5:21.—Submit yourselves to one another.

I John 1:7.—Have fellowship with one another.

James 5:16.—Confess your faults to one another.

James 5:16.—Pray for one another, that ye may be healed.
—Temple of Health.



HUMAN FACULTY

A Monthly Journal devoted to the highest and best uses of
all Human Faculties, and how to *measure* them in
all kinds of men, women and children.

L. A. VAUGHT, Editor and Publisher.

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Foreign Countries in the Postal Union 5s.

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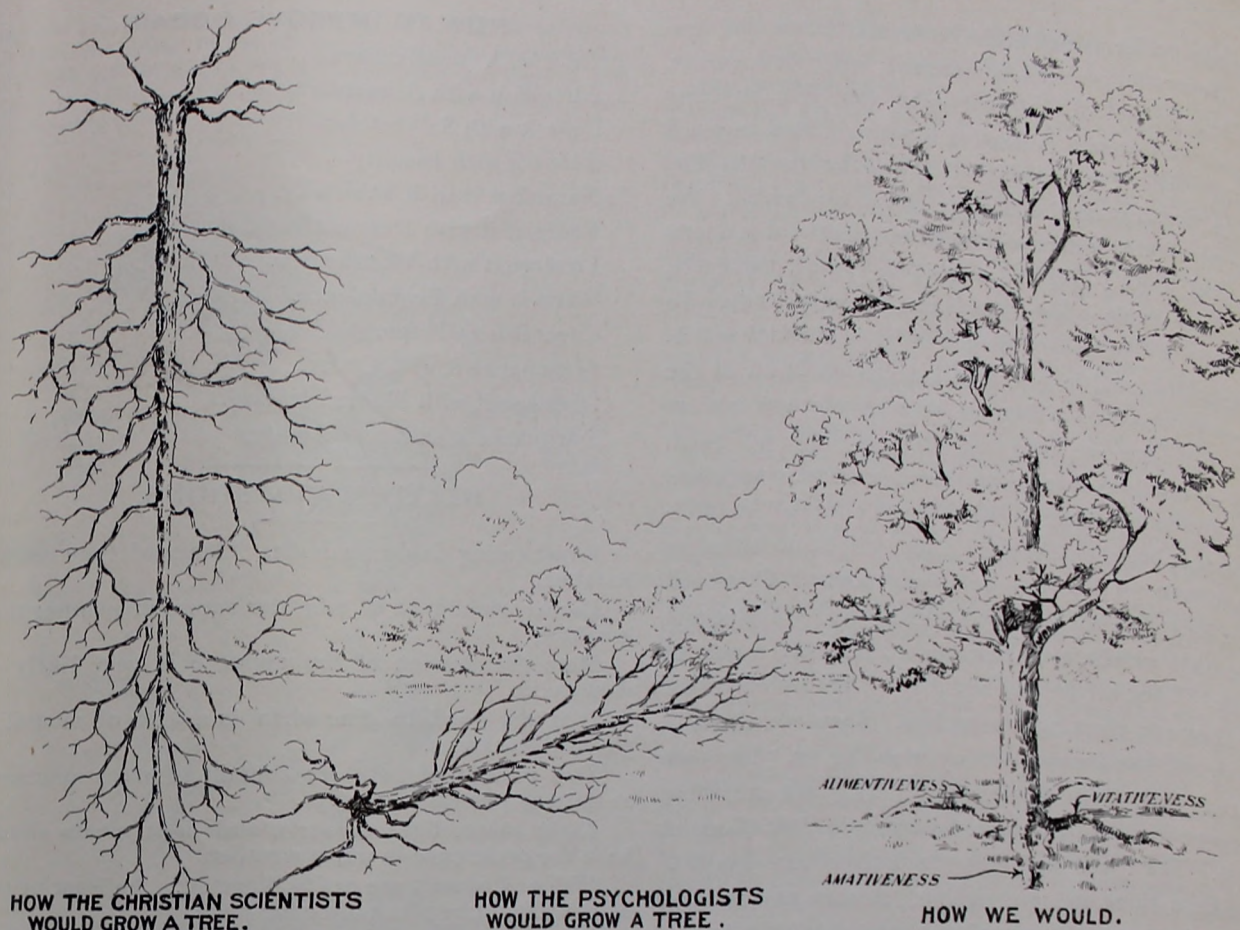
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HOW TO GROW A HUMAN SOUL.

A human being is a natural production. He is one of nature's own, and just as natural as any other living thing. He is organized to live just as naturally as a tree. His life upon this world should be just as natural as possible. The more natural he is the more healthy he is. The more naturally one lives, the more completely one lives, and the more successfully in all kinds of ways. There is no proper way to live but the natural way. Just as much as we live unnaturally we fail. We not only fail, but we injure others in our failure. All kinds of theoretical, speculative, artificial, unnatural, arbitrary systems of life are more or less failures.

We are a part of nature. To understand that life is natural, and that it is related to the physical, at least so far as this life is concerned, is to understand the con-

stitution of the soul. Soul life must have a vital foundation. This foundation is found in the vital side of the soul. The majority have not yet learned that the soul has a vital side to it. It has, however, which directly connects it with its physical organism, by means of which it is capable of adjusting itself to its physical environment, and of taking in and digesting and assimilating that which is necessary for the most normal, healthy, active life of all other sides of itself, as well as the vital side. All should understand that the vital side of a soul is a very important side, and a side that should not in any sense be looked upon as evil. It is just as much to be respected as any other side. All who do not respect it cheat themselves. All nature is divine. One part is just as divine as another. Any one who denominates the material side of nature as unworthy the highest respect, is abnormal and disrespectful to the Creator of all. One part of God's handiwork should be respected as much as another. We have just as much respect for a blade of grass as we have for a world or a man. This dividing nature into divisions and looking with contempt and malice upon one part is evidence of an unhealthy, abnormal, one-ideal, one-sided, imperfect human being. No one can truly love God who hates any of the productions of God. A true, normal man or woman respects all there is. He or she loves all. God certainly loves all of his own productions. To dislike the material side of life is to show lack of respect for the Creator. To live naturally as a human being, is to live more completely than a tree lives, however. To live naturally as a human being is to live naturally in all the elements that constitute a human being. Some of these elements are vital, some are social, some are motor, and some are intellectual. We wish to say right here, in the most emphatic sense, that nearly all of those who talk so emphatically of living spiritually do not know clearly a single element of the human soul or mind. They know nothing definitely in regard to what spiritual life is. They know it simply in a lazy, mazy, vague way. There is only one way to understand life clearly, and that is to understand the elements of life. When one understands the constitution of the human soul he will not blame and look down with hatred upon certain elements. He will not try to wither and blast certain elements of his nature that are in and of themselves a part of his very soul. We should love all of the elements of our being. We should love all sides of life. This is the only way to live normally. The vital side of life is a necessary one to an existence upon this earth. It is made up fundamentally of the three elements of Alimentiveness, Amativeness,



THREE METHODS OF TREE GROWING.

and Vitativeness. These are the very roots of the human soul. They relate one to this life in a vital sense. They are just as important to the germination, growth and vigor of a human soul in all respects as the roots of a tree are to the existence, growth and production of the tree.

Above is an illustration of how absurd, unnatural and approximately insane it is to reverse natural life. Who would plant a tree or transplant it with the roots upward? To attempt to get vital sustenance, nourishment and so on from the spiritual side of life while in the body, WITHOUT REGARD TO THE VITAL SIDE, will be just as successful as to dig up a young tree and reverse its position and expect it to live and flourish.

While the proper use of the vital side will result in the highest growth and development of the intellectual and spiritual sides, yet it is only the vital side. But it ought to be respected for its infinite value. Without it we would not be here. Without it there could be no reproduction. Without it we could have no country. Without it there would be no mental action. We must have it, but it should be under the control of the intelligent

faculties and kept in a normal state. We need it as a soil to grow souls in. We need it and need it as badly as the agriculturist needs soil. But to live naturally is, as we have heretofore said, to live in all of one's faculties, which means the normal action of each one. It means a high development of the affections. It means a high development of the will. It means a development of intellect. It means a high development of the moral senses. It means a development of all of the qualities that constitute the ethical, spiritual and intellectual sides of the human soul. A soul is many-sided. It is a complex organism. To develop and perfect a human soul is infinitely more difficult than the majority of the human race think. Nearly all of our teachers are one-sided teachers. They know about that side of the soul in which they are highly developed. They become extremists along that line. They teach and teach emphatically how to live on one side. But they are not integral advisers. They are not all-round men and women. They are only fractions. They can advise only in part and that badly. It is the all-round man or woman who has all of the faculties developed and is living normally and

who has performed all of the duties of a human soul—social, domestic, parental, commercial, individual, artistic, intellectual, moral, spiritual—who can give anything like sound advice. A fraction is not well fitted to teach a unit. All of our specialists should be sure that they have a broad general education before specializing. We have hundreds of narrow-minded specialists of a meta-physical kind. They are one-sided, warped, unreliable, imperfect souls. They teach just as imperfectly. To cure this it is necessary to show what a standard soul is. A standard soul is one highly developed in all of the forty-two faculties. Then we have an all-round man or woman. Then we have one who can judge all sides. Such a man or woman can reach a sound conclusion. Such a person is soundly sane. Such a teacher or philosopher is broad and sound. There will be no hatred in such a man. There will be no narrowness. There will be no hatred of one part by another part. We have met extremists who hate their bodies. They hate a part of nature. They dislike this and that. They are not aware that they are cheating themselves. They are virtually sawing off the limbs they are standing on. They are making their lives more narrow. They are curtailing their possibilities. They are failing to do their all-round duties. They are unfitting themselves for complete work here, there and everywhere. A man or a woman who understands the complete constitution of a human soul will have respect for all of it; will live in all of the faculties; will harmonize all of them. Will give credit to each one. Will respect the human body. Will respect Alimentiveness; will respect Amativeness; will respect even Destructiveness; will respect every natural element of human nature. Then and not till then will we have anything like clear mental philosophy and a clear, all-round, wholesome, sane, healthy, system of human life.

AS IF.

As if a fish is not a fish.
 As if a bird is not a bird.
 As if a beast is not a beast.
 As if a human being is not a human being.
 A human being is just as natural a being as a fish and should be treated accordingly.

That which is *for* the human is in *accord* with the *constitution* of the human mind.

What is good for the goose is good for the gander.
 What is good for the mind is good for the body.

Human Faculty will as time and appropriateness permit, deal with *all human questions*. It will deal with these in the most *fundamental, scientific* way.

HOW TO IMPROVE A BRAIN.

Oil it with Amativeness.
 Nourish it with Alimentiveness.
 Calm it with Self-esteem.
 Refine it with Ideality.
 Naturalize it with Sublimity.
 Energize it with Destructiveness.
 Preserve it with Vitativeness.
 Warm it with Benevolence.
 Cheer it with Hope.
 Systematize it with Order.
 Diagnose it with Human Nature.
 Spiritualize it with Spirituality.

HEALTH SUGGESTIONS.

Rapid eating is slow suicide. Plenty of time should be taken.

Dinner should be of a lighter nature in summer than in winter.

Mere gratification of the appetite is very likely to shorten life.

It is not good to dine when in a state of mental or physical weakness.

Two pounds of potatoes contain as much nutriment as thirteen pounds of turnips.

Light soups, light desserts, and light meats should have the preference in warm weather.

Fish and oysters are easily digested. An hour or two of rest should be taken after the meal.

Abuse of the stomach at dinner will be paid sooner or later by the punishment which comes to the glutton.

Vegetables and fruit are to be used most generally at that season of the year in which they naturally mature.

Never lean with the back upon anything that is cold.

Never take warm drinks and then immediately go out into the cold.

Keep the back, especially between the shoulder blades, well covered; also the chest well protected. In sleeping in a cold room establish the habit of breathing through the nose, and never with the mouth open.

Never go to bed with cold or damp feet.

Never omit regular bathing, for, unless the skin is in active condition, the cold will close the pores and favor congestion or other diseases.

After exercise of any kind, never ride in an open carriage or near the window of a train for a moment; it is dangerous to health and even life.

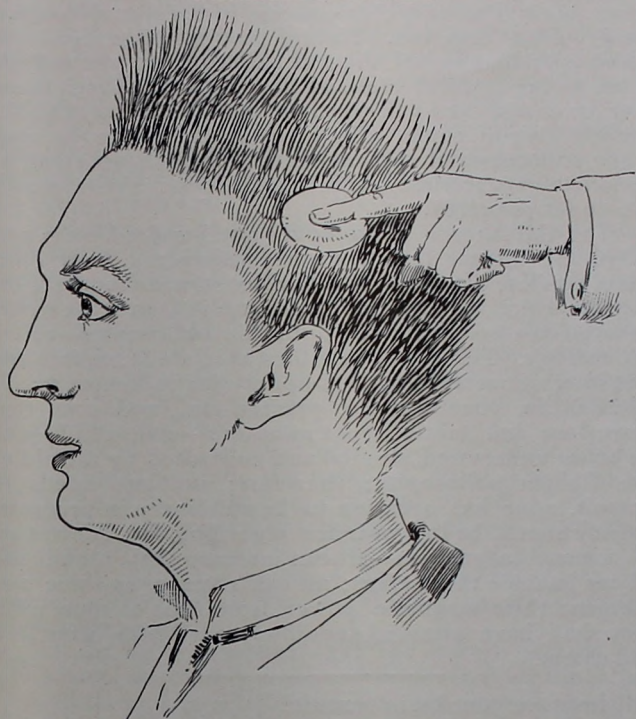
When hoarse, speak as little as possible until the hoarseness disappears, else the voice may be permanently lost or difficulties of the throat be produced.

Merely warm the back by the fire, and never continue keeping the back exposed to heat after it has become comfortably warm. To do otherwise is debilitating.

When going from a warm atmosphere into a cooler one, keep the mouth closed, so that the air may be warmed by its passage through the nose ere it reaches the lungs.

Liquids at meals, if taken too often, or too carelessly, are liable to dilute the gastric juices. Take no liquid of any kind when food is in the mouth. Take as little as

possible till the close of the meal. The digestive agents themselves being fluids it is reasonable to suppose that an excess of liquids taken with the food will have a tendency to dilute and thereby weaken the digestive juices. —February *Ladies' Home Journal*.



HOW TO RAISE HAIR.
Just Touch the Right Button—faculty.

WHAT'S THE MATTER WITH YOU?

Unless you are successful, happy and healthy there is something elementally the matter with you. Yes, with you, but not all of you. You are a plural being. Don't forget that. All human beings are plural in their make-up—very plural.

This plurality you must thoroughly understand if you would know certainly and specifically what is the matter with you. You are plural because you are composed of elements—individual, genetic elements.

If there is anything the matter with you, it is an elemental matter. That is, it is a matter of a deficiency or a relatively too strong degree of some element of yourself. If you are timid, the element of Cautiousness is relatively too strong. If you have a defective memory of dates, your faculties of Time and Number are weak. All troubles are elemental mental troubles and should be understood individually and treated specifically.

THROW THEORY TO THE DOGS.

All theories show lack of knowledge. Why not go directly after *knowledge*? The time and energy lost in theorizing could be better spent in *searching for knowledge*.

GET KNOWLEDGE.

Drop your impractical, superficial, speculative, visionary, approbative "will o' the wisp" theories and begin *digging*.

Dig for gold. Don't you know there is more virtue in a gold mine than there is in all the theories of alchemy? An ounce of gold is worth a mountain of theory.

HUMAN MAGNETISM.

BY PROF. V. G. LUNDQUIST, DENVER, COLO.

The word magnetism originated in the proper noun Magnesia, a country in Thessaly, where loadstone was first discovered, it being a kind of magnetic iron ore, possessing polarity, induction, magnetic attraction and repulsion, etc. That science which treats of magnetism, its philosophy, principles, laws and phenomena is called magnetics, it having been variously named, divided and subdivided, according to the source, nature and peculiarities of the magnetic fluid. Much has been written by different authors on the plexiform operations, remarkable variations, and mysterious character of this invisible agent in nature, as well as on its twin sister electricity. Being beyond the tangible manipulation of the scientist, its fluidic composition is not known, yet its phenomena have been observed and recorded, its laws noticed and applied, and its characteristic principles reduced to an intelligible philosophy. Human magnetism has its seat in the encephalon, the soul being its psychic source, or psycho-generative power house. The brain proper is its magneto-electrical dynamo, with its auxiliary ganglions serving as magnetic batteries, and with its peripheric nerves doing the corresponding duty of conductive wires. Indeed, the cerebro-spinal system can be compared to an electrical plant, and this seems to be nature's electro-constructive plan, both in architectural aspect, in kinematic operation of movement, and in generative electrical excitement. What is the brain but an electrical dynamo, whose sole duty is to store away the magneto-electrical energies of the human constitution for future use? What are the nerve-knots (ganglions) but subsidiary batteries, or magnetic poles, calculated to magazine the faradic forces of the body, and to accelerate the magnetic, or electrical, currents of the encephalic dynamo (the brain)? What are those multifarious nerve filaments passing from the cerebro-spinal centers to the most distant parts of the system—what are they, we said, but conductive electrical wires, spun and made for the conduction of the magneto-vital currents of the electrical plant of the genus homo?

When the psycho-electrical power house is by inheritance and development powerfully charged, when the encephalic centers of that psychic power house are in a first-class, physically evolved, condition; when the ganglions of the cerebro-spinal system are well stored with the magneto-vital fluid, when the peripheric nerves are perfect for the conduction of the psycho-vital currents; when the generative processes and the electrical magnetization are complete, and when the whole is well fed, nourished, oiled and vitalized, then we have an excellent magnetic magazine, full of those faradic forces which are capable to charge, warm, animate, enliven, vitalize, electrify, load, generate and magnetize every bone, muscle, tissue, nerve and organ of the whole mental and physical structure leading to results of which we would not even be conscious; giving us a power over all mankind, wonderful in itself; enabling us to hold an audience spell-bound by its molecular magnetization, able to control armies, sway the destinies of nations, navigate and pilot the governmental ship, and govern the unruly mobs by its generative electrization. Influences, of which we cannot even dream, will be ever active, qualifying us to control the conduct of ourselves as well as that of others; through those influences we will be fit to resist temptations offered by the warm hand and by the honeyed lip, capable to maintain a sweet, fascinating and dominant sway upon all people, for good or for evil; equipped to command the respect and dutiful appreciation of husband, wife, child or friend; adapted to direct and govern pupils and scholars, and able to gain privileges, honors

and distinctions, dominion and power from friend or foe; prepared to electrocute deathly bacteria that may enter the electrical atmosphere, competent to resist disease, which is nothing else than indigency of the nervo-vital fluid, disturbance, or an unequal distribution of it; we become, furthermore, giants in magnetic power, efficient for the operation of the machinery of fate, qualified, if we so desire, to grind others under the wheels of misfortune, or to elevate them from submission and mendicancy to authoritative supremacy and plutocratic opulence.

But what is this mysterious agent? What is its power? What is its chemical composition? Can it be developed and increased, and how? Is it resolution? No. Resolution pales before the fire of magnetism. Is it hypnotism? No. The hypnotist has a power to generate the neurotic fluid, to infuse it into his "subject," and generally succeeds in making a fool of him. This is not magnetism. A hypnotist is never magnetic, but wilfully assertive, peremptorily restive, assumptuously unwinning, nervous, erratic and repulsive. He is not inviting, winning, pleasing, charming, or powerfully, unconsciously attractive. His influence weakens and repels, while that of a magnetic person strengthens, warms and attracts. A hypnotist is, generally, a traveling empiric, a public parasite, a financial suctorian, and a mercenary medicastor, while a magnetic person does not need to enter those despicable fields, from the fact that he possesses power, talent, endowment and attraction by which he can make an honorable living, in any and all departments of life, without making a ridiculous hypnotic harlequin of himself.

Magnetism gives us unconscious power, or, in other words, mental power, a roomy soul, a strong development of all the psychical faculties in a fine, qualitative, cellular condition and cultured state, give us mental electricity and magnetic attraction. Every mind-power, with its kinematic battery (cerebral center), and with its electric wiring (the nerves), has an influence, an activity, a sphere of action, an apperception, a hope, an inclination, an ability, a sentiment, an ambition, a talent, an endowment, a sense of discrimination, a memory, a judgment, a recollection, an insight, a skill, a discernment, an aptitude, an understanding, an adaptation, an impulse, a magnetism, etc., peculiar to itself, a magnetism which only the faculty itself can generate and diffuse; an influence that it is within the range only of the faculty to exert, a magnetic aura emanated solely by itself; an efflux outgushed, produced and effused by the individual mind-power itself. Thus we see, that there are many different kinds of magnetism, and in fact, every man, woman, child, animal, tree, plant, herb, vegetable, stone, etc., possesses some kind of magnetic aura, capable of molecular and generative action, each particular, peculiar and appropriate to itself; but, while every mineral, vegetable and animal body possesses some kind of magnetism, none but human beings have human magnetism. Furthermore, although every creation of the genus homo is individually endowed with human magnetism, yet all are not gifted with that noble, exalted, all-comprising, spiritual and all-enrapturing universal attractiveness which we refer to when we speak of magnetic power. Few, indeed, are those who are thus gifted! Few are those who have attained this consummate, divine and celestial perfection! It belongs more to the empyrean refineries, to the ethereal realms; to the angelic abodes and to the celestial spheres of the blessed, than to earthly circles and mundane resorts. Can it be cultivated and increased, did we say? Of course it can be improved, developed and refined! How? By ennobling, spiritualizing, educating, govern-

ing, sanctifying, elevating and refining ourselves. This means considerable. This implies more than any of us think and even dream of, and yet it is only a developing ennoblement of the mental faculties in a right and legitimate direction. Do it, and you cultivate your personal magnetism, whoever you are. Its cultivation may be slow, but it is an unspeedy process to become a complete and perfect man, too. Nature has toiled uncountable periods of time before she was able to bring you and me, even to our present state of development; she is laboring for us now, and will continue her silent struggles for infinite eras to come. Shall we help her on to the magnetic millennium of rest and peace, or shall we stand by ignorant, unconcerned and idle spectators? What we do, we do for ourselves!

The Gallian era arrived over one hundred years ago, when the mental faculties were discovered, their functions studied, the facts of their existence recorded, the laws by which they are governed studied, and the whole reduced to a practical and applicable philosophy—called Phrenology. This science enables us to study, understand and interpret everything that appertains to human needs, possibilities, phenomena, character, etc., and even that marvelous and subtle agent in nature—magnetism—can be better understood, studied and cultivated by the aid of the Gallian philosophy; therefore, no one needs to despair, none has occasion to be stationary in progress; nobody should be in ignorance regarding the cultivation of personal magnetism—all can increase their usefulness, all can ennoble themselves; all can acquire, improve and augment their magnetic power, from time to time, until they shall have attained superhuman wisdom, attraction and charm.

Improve your brain texture.

The *nature* of any mind determines the nature of the body it uses.

The only way to get better equipped to live is to develop faculties.

Can a mind perform its *motor* functions except through the *motor faculties* and the *motor system* of the body? Neither can it perform its vital functions through the spiritual faculties.

MOOD KILLERS.

Kill your own moods. That is, all of those moods that are *unhealthy*, impotent, *despondent*, etc., you should kill immediately. Remember that you have the means to do so. Call into action other faculties and they will change your mood.

"WILL O' THE WISP PSYCHOLOGY."

All psychology not founded upon the elements of mind is as illusive as the "will o' the wisp." You never catch up with it. It's always just a little further on. When you think you have it, you haven't. It may be likened to the great expectations aroused in your mind by a certain little fish. He will take hold and play "hide and seek" with your bobber as if he was "some pumpkins" and you feel that indescribable feeling that only the unseen fishes can awaken; your heart palpitates with great hopes; your breath comes quick and fast; you summon all your reserve muscular strength and with one herculean mental and physical effort you land him and lo and behold you have only a *diminutive little sun perch about four inches long*.

MARRIAGE.

Some kind of marriage is natural—that is, it is in harmony with the constitution of the human mind. All things that are natural to man, spring from the elements of his nature. Even love may be analyzed. Any kind of love may be analyzed and therefore understood.

For instance there are only three faculties of human nature that can give any love between the sexes. They are Amativeness—sex love, Conjugality—love of one, Friendship—friendly love.

These are the primary sources of human association between the sexes. Without these no man or woman would or could have any desire to marry. They are the vestibule of the act.

Yet, they are more, much more. They are the very foundation. There can be no affection for one of the opposite sex without one or all of these three faculties acting.

Marriage is based upon love. Bear in mind now that we do not say that these three faculties constitute all of affinity between the sexes. They do, however, constitute all there is of *affection*. Affinity is not simply affection nor limited to it.

The best way to get the nature of affection before one's mind is to study the nature of these three faculties till their functions are perfectly understood.

In this way one may clearly see that without them there could be no love.

There could be no more love between a man and woman without these three faculties than there is between two chunks of ice.

All should understand that the nature of each one of these is absolutely different from that of the other. Two of them are substantial love faculties. The other is not.

These two are Conjugality and Friendship.

Amativeness *alone* is not reliable. Do not depend upon it. It is fickle. It does not seek the welfare of the other. It does not love the other party for his or her good but simply for the gratification of passion. It is a very dangerous faculty. Unless one has either Conscientiousness, Benevolence, Friendship or Conjugality highly developed he should be shunned in the selection of a mate.

Bear in mind that one or more of the four faculties just named must be strongly developed or there will be no good in the intentions of either man or woman so far as marriage is concerned.

The very center of monogamic marriage is in Conjugality.

Let us say right here and say emphatically that monogamy is in accord with the highest civilization. The union of two for life is in harmony with the constitution of the mind. Amativeness would have many. Friendship without Amativeness and Conjugality does not have the power to unite two in marriage.

It is by fusing all three of these that we get a strong, natural basis and tendency to true marriage.

These three faculties are the rich soil in which the magnificent tree of marriage germinates, grows and produces an abundance of good fruit.

They are the vigor, magnetism, warmth and affection of marriage.

Let all marriages start in and from these.

But let them not stop here. Let them go on until every one of the forty-two human faculties accord. Then, we have a standard marriage. Marriage may then be defined as the union of all the elements of one mind with another's mind and the acceptance of all the responsibilities of such a union.

Such a union will lead to the highest health, happiness, success and development of both parties and furnish the very best foundation for reproduction.

Marriage, therefore is a complex affair. While this complexity should be recognized it should not mystify nor cause anyone to think that he cannot understand it.

See page 80 for the location.

(To be continued.)

FORTY-TWO SIDED.

Better understand first what is within. Few yet know the elements of themselves. They get bewildered in consequence. We are liable to harbor most any kind of delusion unless we clearly understand all of the elements of which we are composed. Heaven, Hell and Purgatory are all within. High and low are remarkably mixed in the constitution of the human mind. One may be a Christ on one side and a Nero on the other. Why? Because he is forty-two sided.

THE BEAUTY AND PRACTICALITY OF BEING GENERAL.

Where is Chicago?
Chicago is in North America.
Where is London?
It's in Europe.
Where is the Atlantic Ocean?
It's on the world.
Where is the nose?
The nose is on the body.
Where is the brain?
It's in the head.
Where does fear come from?
Fear comes from the mind.
What is the mind?
Why the mind is the soul.
How can one cure fear?
One can cure fear with the mind.
What is fear?
Oh, fear is imagination.
What is imagination?
Why, imagination is imagination.
Such a question!
(Here the curtain fell).

If anything is anything, then a faculty is something.

How much would there be of a human body without any parts, organs or systems?

Where did you get your face?
Your faculties built it.

Why shouldn't the constitution of human nature speak for itself about what is good for it?

WHAT WE INHERIT.

We inherit the forty-two faculties—they do the rest.

WHAT IS MIND WITHOUT A FACULTY?

A blank, a blank, a blanky blank;
A whiteless, blackless, formless blank;
A touchless, hearless, smellless blank.
Socially, morally, intellectually blank.
P. S.—What some psychologists try to analyze.

BABY PSYCHOLOGY

Psychology is all we know about mind classified and verified. Like all *definite, natural* psychology, baby psychology has its foundation in the *elements* of mind. A baby's mind is composed of exactly the same number of faculties as an adult's. To understand children, is but to understand these elements and *how much* they are developed *individually* and *relatively*. The *leading elements* and *special defects* may be very clearly seen *before the baby is one year old* by means of phrenological psychology.

Observe the positive development of the faculties in Baby Harvey at the age of twelve months.

Parents and teachers ought to be very much ashamed when they do not know the *localization* of the faculties of the mind. They ought to be just as much ashamed as they certainly would be if they were called upon and could not tell where a child's ears are.

The higher faculty in position of the two marked is Causality. This is the central faculty of thought. Its function is to understand the cause and effect relation between things. It therefore wants to know the "why and wherefore" of all things. This baby boy inherited a *positive* degree of this faculty. It was very perceptible at *six months of age*.

The second faculty, Eventuality, is the central faculty of memory. Its function is to notice and remember events *as events*. All things *that take place* it will be interested in and observe if given the opportunity. This boy has a very strong degree of it and therefore a very strong degree of this kind of memory and has had from birth.



HARVEY WEST AT TWELVE MONTHS.

The three facial centers marked are the lung, stomach and heart centers. The highest in position is the lung center. The next is the stomach center. The lowest is the heart center. Each is in a positive condition showing a strong vital constitution and a large degree of the faculties of Amativeness, Alimentiveness and Vitativeness, *respectively*.

Now let the father tell some of the boy's history of development.



AT FOUR YEARS.

HARVEY WEST.

Harvey West, was born May 15, 1894. His father, after hearing Prof. Vaught lecture, thought it advisable to have the first examination at six months of age. That was the starting point of the Phrenological history of the family, and we only regret that it did not take place long before. Since it is possible through Phrenology to understand the child, much precious time is lost by putting off the investigation of this great truth, and many characters which might have grown beautiful and have become bright and shining lights in the world have been dwarfed and even spoiled entirely by parents' not understanding these facts. So well pleased were we with the results of the examination made at six months of age, that we had another made at nine months and secured a chart for the boy. We began to find after careful study that the Professor's delineation of the boy's characteristics was correct and of great advantage in cultivating the faculties that needed cultivation and in restraining those that were predominant.

He stated that the boy would excel in science and philosophy, and the questions asked by him day after day only prove it to be true.

When three years old the little fellow asked his mother "What makes the dark go away?" On being answered, "The light dispels the darkness," he simply answered "Oh!" as if he understood and went on thinking of some other questions, as "Where does the lightning come from?" and "What makes the thunder?" One time later on, while riding in the car, he overheard some people talking about

electricity, and asked the question, "What does electricity look like?" One of the men made answer, "Bob, there's a question for you to solve."

As he grows older he goes on asking questions that would puzzle older heads to answer. Only a few days ago he asked, "Why did God make all those people and let them be destroyed at Galveston?"

Prof. Vaught also said that when the boy grew to be a man he would be six feet tall. When he was three years old he was just a trifle over three feet. Now at the age of six and a half years he is four feet three inches. At this age, after listening to Prof. Vaught's lecture before the class and observing the illustrations made by him, the little fellow astonished the family at home by referring to it in this wise—selecting a member of the family, he pointed out the characteristics as follows: "You are not on the watch out or you would have those little bumps just above the eyes." Then he said: "You have good stomach muscles," and pointed out the indications.

So he goes on from day to day puzzling the family with innumerable questions that can scarcely be answered and inventing and constructing all manner of objects that would tend to lessen the drudgery of labor and promote human interests.

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Character then, from what I have just said, can be nothing else than what is contained in these faculties. Yet character varies.

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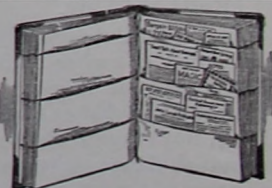
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"I saw at the same time a row of human skulls, from the lowest skull that has been found—the Neanderthal skull—skulls from central Africa, skulls from the bushmen of Australia—skulls from the farthest isles of the Pacific sea—up to the best skulls of the last generation—and I noticed that there was the same difference between those skulls as there was between the products of those skulls, and I said to myself: 'After all it is a simple question of intellectual development.' There was the same difference between those skulls, the lowest and highest skulls, that there was between the dug-out and the man-of-war and the steamship, between the club and the Krupp gun, between the yellow daub and the landscapes, between the tom-tom and an opera by Verdi.

"The first and lowest skull in this row was the den in which crawled the base and meaner instincts of mankind, and the last was a temple in which dwelt Joy, Liberty and Love."

This should be conclusive evidence to any person that character changes with the development of faculty. No growth of faculty, no change of character. Hence, no change of character, no change of skull, no change of skulls, no change of society, no change of society, no change of the individuals that compose society. Society is nothing more nor less than a faculty question. Society invariably conforms to the development of the forty-two human faculties. This is self-evident.

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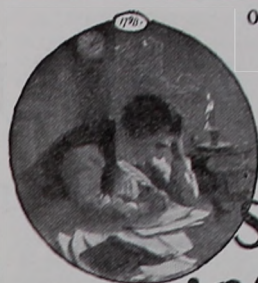
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The October number of HUMAN FACULTY is superb. I now have a human nature class of sixty members.

W. N. FERRIS,
(Prin. Ferris Institute).
Big Rapids, Mich.

HUMAN FACULTY is out of the rut and we hope and believe that you possess grit and nerve enough to keep it out.

PROF. G. M. WEBSTER,
Indianapolis, Ind.

I have been interested in phrenology from boyhood. Have read a great many phrenological works and have always taken phrenological literature, but I have got more information and clear knowledge of the science from attending three or four of your lectures and reading your magazine than I have ever had before.

W. B. MITCHELL,
Chattanooga, Tenn.

It strikes me that your Journal is just what is required to open people's eyes to the value of Phrenology. To one, who has been studying it for over fifty years it has always seemed strange how little its practical value was appreciated. I sincerely trust that it will be a success in every sense of the word. If there should be anything in my little book of use to you, you are perfectly welcome to use it—but only on condition that my name and address be omitted as I have not the time to attend to the correspondence that has usually been entailed by former contributions to journals.

Sincerely Yours,
M. D.

February, 22, 1901.

I shall leave this city in a couple of weeks and begin a lecturing tour through the East. I am very much pleased with the character of HUMAN FACULTY from month to month. I have wished for several years that the Phrenological profession might possess such a periodical. I am glad to realize my desire and shall do my part to sustain it. Whenever I meet an individual or a home with HUMAN FACULTY I never fail to find good results. I shall send in an additional list soon.

DR. M. LILBURN MERRILL,
3094 Newton St., Denver, Colo.

Permit me to tell you that I am delighted with HUMAN FACULTY. It is scientific, clean concise and practical. The millions ought to read it. L. N. Fowler, in 1839, came to Oxford, Chemung Co., N. Y., where I was attending the Oxford Academy, and I had him examine my head and give me a full written chart. I still have it. He was a prophet.

J. M. PEEBLES, M. D.,
Battle Creek, Mich.

Each month we anxiously await the reception of HUMAN FACULTY, edited and published by L. A. Vaught, Chicago, Illinois. His "Trip Around the Human World"—that is, around and among the brain organs—is quaint, unique, interesting, racy and practical.

The illustrations of each number are as educational as they are superb.—*Temple of Health*, for January.

ALFRED RUSSELL WALLACE: "But while rejecting Phrenology, neither anatomists, physiologists, nor anthropologists were able to give us any knowledge of the relations of mind and brain by other means. Enormous collections of skulls were formed; they were figured and accurately measured, were classified as brachycephalic, or dolichocephalic, and in various other ways, but nothing came of it all, except a rough determination of the average size and typical form of skull of the different races of men, with no attempt whatever to connect this typical form with the mental peculiarities of the several races. Never, perhaps, was so much laborious scientific work productive of so inadequate a result. * * *

"It thus appears that the five main contentions of the phrenologists, each of them at first strenuously denied, have now received the assent of the most advanced modern physiologists. But admitting these fundamental data, it evidently becomes a question solely of a sufficiently extended series of comparisons of form with faculty to determine what faculties are constantly associated with a superior development of any portion of the cranium and of the brain within it. To assert that such comparisons are unscientific, without giving solid reasons for the assertion, is absurd. The whole question is, Are they adequate? And the one test of adequacy is, Do they enable the well instructed student to determine the character of individuals from the form of their skulls, whenever any organ or group of organs are much above or below the average? This test was applied by the early phrenologists in scores, in hundreds, even in thousands of cases, with a marvelous proportion of successful results. The men who first determined the position of each organ only did so after years of observation and hundreds of comparisons of development of organ with manifestation of function. These determinations were never blindly accepted, but were tested by their followers in every possible way, and were only generally admitted when every ordeal had been passed successfully. To reject such determinations without full examination of the evidence in support of them, without applying any of the careful tests which the early phrenologists applied, and on the mere vague allegations of insufficient observation or unscientific method, is in itself utterly unscientific.

"In the coming century Phrenology will assuredly attain general acceptance. It will prove itself to be the true science of the mind. Its practical uses in education, in self-discipline, in the reformatory treatment of criminals, and in the remedial treatment of the insane, will give it one of the highest places in the hierarchy of the science; and its persistent neglect and obliquy during the last sixty years will be referred to as an example of the almost incredible narrowness and prejudice which prevailed among men of science at the very time they were making such splendid advances in other fields of thought and discovery."—(Quotation from "The Wonderful Century," published in 1898. Mr. Wallace is the well-known author and naturalist. He shares with Darwin the honor of conceiving the doctrine of natural selection or the survival of the fittest.—H. F.)

The illustrations used are especially telling, and we predict for HUMAN FACULTY a large and influential circulation.
Health Culture, New York, N. Y.

REV. HENRY WARD BEECHER: "If I were the owner of an island in mid ocean and had all books, apparatus, appliances, tools to cultivate the soil, manufacture, cook and carry on life's affairs in comfort and refinement, and some dark night pirates should come and burn my books, musical instruments, works of art, furniture, tools, and machinery, and leave me the land and the empty barns and house, I should be, in respect to the successful carrying on of my affairs, in very much the same plight that I should be as a preacher if Phrenology and all it has taught me of man, his character, his wants and his improvement, were blotted from my mind."

HORACE MANN: "I declare myself a hundred times more indebted to Phrenology than to all the Metaphysical works I ever read. * * * I look upon Phrenology as the guide to Philosophy and the handmaid of Christianity. Whoever disseminates true Phrenology is a public benefactor."

ARCHBISHOP WHATELY: "All moral and religious objections against the doctrines of Phrenology are utterly futile."

HON. JOHN NEAL: "If we would know the truth of ourselves we must interrogate Phrenology and follow out her teachings, as we would a course of religious training, after we had once become satisfied of its truth. * * * The result of all my experience for something over two score years is this: That Phrenology is a revelation put by God Himself within reach of all His intelligent creation, to be studied and applied in all the relations and in all the business of life."

CONFESSION OF—A FATHER. An extract from a Prize Article on "The Child's Proper Development," in the *Cosmopolitan* for November, 1899:

"And by the way, I thoroughly believe in mild phrenology, and apply it to the youngsters. Their brain formation is discernible very early in life. Don't, for heaven's sake, keep pounding law into a young fellow just because you want a barrister in the family, and regardless of the fact that his every faculty and tendency fit him rather for mechanical pursuits. In the first place you will never get even a passable lawyer out of him. You're marring his life, and are absolutely spoiling or seriously retarding a good mechanic. If you know nothing about that 'nonsense' (Phrenology), get some friend who does, or go to some reputable professional to get a tip about your children. Then just try a little encouragement along the lines suggested. You will be astounded at how quickly the children will absorb all about those matters, however dull and unabsorbent they may be in all else."

Indianapolis Institute of
Phrenological Psychology
Indianapolis, Ind., Jan. 29, 1901.

I value your publications above all others and feel that when any copy of them is placed into any thinker's hands, it will do much to arouse an interest in the subject with him. Your methods of suggestion in placing your thoughts are natural and forcible besides being new and you arouse an interest while others will fail. When your verbal agency of conveying your thoughts fails to fasten upon your auditor, then your ocular method comes to your rescue and it does seem to me that but few will make their escape from your powers.

G. M. WEBSTER.

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One of Philadelphia's most prominent and respected merchants.

PHILADELPHIA, June 10, 189.
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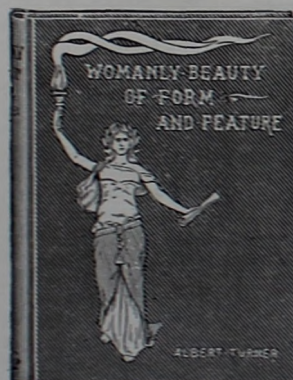
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The cultivation of
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giene, by 20 Physicians
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Edited by ALBERT TURNER

WOMAN'S SUCCESS in life, social, professional or business, depends to a great extent upon an attractive personality, and much importance must be attached to all efforts to acquire and retain what is known as womanly beauty, and the deferring of the appearance of wrinkles and age in the face.

The editor has brought together the teachings of those who have made a study of special features of the subject and the result is a work that is unique and practical, not filled with a medley of recipes and formulas, so often found in works on beauty.

The Elements and Requirements of **Womanly Beauty** are defined; what is necessary for its attainment and the reason why it lasts or fades clearly indicated; Temperamental Types are illustrated from Life; The Influence of Thought, Sleep, Breathing, Exercise, Bicycling, the Dress, the Voice, Diet, etc., are presented. "The Home Gymnasium" is a very important chapter, showing how work may be so directed as to secure good form and poise, fully illustrated.

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The work is fully illustrated by pictures that mean something to the reader, closing with chapters of Hints on Beauty-Culture and Hints on Health-Culture which, if followed, would alone be worth many times the price of the volume.

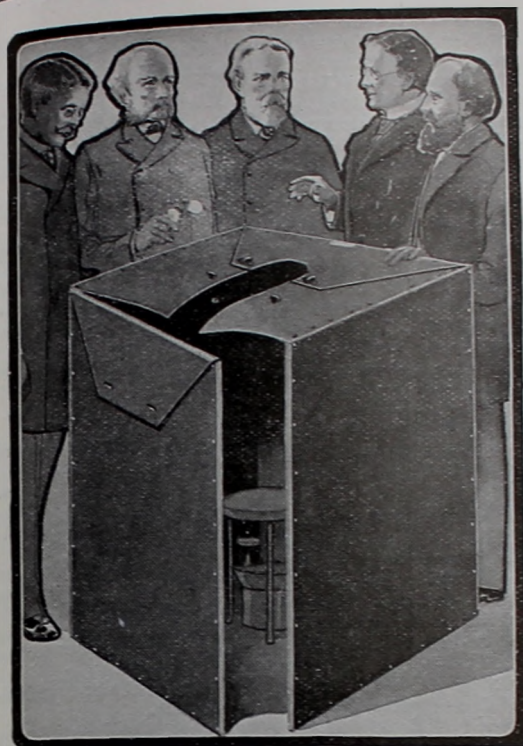
If you would win and retain love and esteem, and success in life, you must be well and look well. No woman has a right to look old, wrinkled and sallow, flat chested or fat and flabby, but should and can preserve a healthy well-poised and attractive figure, well-kept features and good complexion and be entitled to the salutation "How well you are looking." If you would be a joy to yourself and others read this book. Bound in fine cloth and gold. Price only \$1.00 by mail, postpaid.

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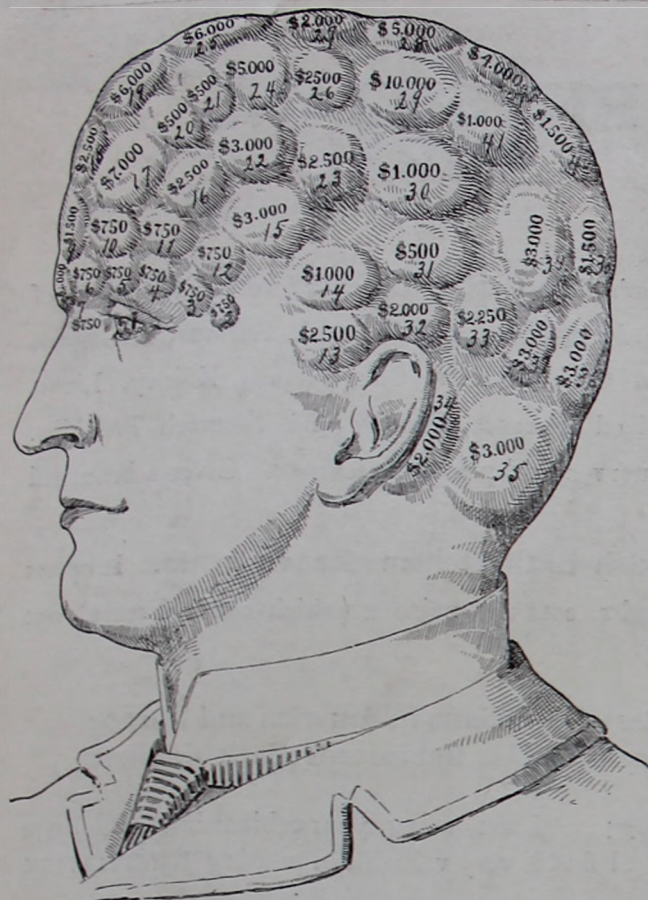
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Location and Valuation of the Human Faculties.

1. Language. 2. Number. 3. Order. 4. Color. 5. Weight. 6. Size. 7. Form. 8. Individuality. 9. Eventuality. 10. Locality. 11. Time. 12. Tune. 13. Alimentiveness. 14. Acquisitiveness. 15. Constructiveness. 16. Mirthfulness. 17. Causality. 18. Comparison. 19. Human Nature. 20. Suavity. 21. Imitation. 22. Ideality. 23. Sublimity. 24. Spirituality. 25. Benevolence. 26. Hope. 27. Veneration. 28. Firmness. 29. Conscientiousness. 30. Cautiousness. 31. Secretiveness. 32. Destructiveness. 33. Combativeness. 34. Vitativeness. 35. Amativeness. 36. Parental Love. 37. Conjugality. 38. Inhabitiveness. 39. Friendship. 40. Continuity. 41. Approbation. 42. Self-esteem.

HOW TO FIND THE ORGANS.

Some Instructions In Regard to the External Location of the Eighty-Four Organs of the Forty-Two Faculties.

The lowest faculty in position is Amativeness (35). This is located in the cerebellum and can easily be detected externally. Directly backward from the orifice of the ear and about one inch back of the bone behind the ear you as a rule will find the location of Amativeness. There is often a fissure that can be seen and felt immediately above it. This fissure is the external indication of the separation between the cerebellum and the cerebrum. Amativeness is also on each side of the occipital protuberance that may be seen or felt on the lower back head of many.

The center of Parental Love (36) is about one inch above this occipital protuberance and on a horizontal line from the tip of the ear backward.

Inhabitiveness (38) is immediately above Parental Love and directly below the suture (perceptible on many heads) that unites the occipital bone and the two parietal bones. Observe closely some man with a bald head and you will probably see this suture distinctly.

Immediately on each side of Inhabitiveness and just where the back head rounds off forward and backward is the location of Friendship (39).

Immediately below Friendship on each side of Parental Love and directly above the center of Amativeness, is the location of Conjugality (37).

Directly behind the ears, under the mastoid bones, is the location of Vitativeness (34).

About one and one-half inches from the center of the top of the ear backward is the location of Combativeness (33).

Press the tips of the ears against the head and you are upon the location of Destructiveness (32).

A little lower than and in front of Destructiveness and directly above the zygomatic arch, which can be distinctly seen and felt, is the location of Alimentiveness (13). It is about three-fourths of an inch forward of the upper fourth of the ear.

Directly above Alimentiveness approximately an inch, is the center of Acquisitiveness (14).

Directly backward from this and above Destructiveness, only a little farther back, is Secretiveness (31).

Immediately above Secretiveness, on the corners of the head, is the location of Cautiousness (30). The men can locate this when it is large by remembering where a new stiff hat pinches their heads most.

Directly up from this sufficiently to be over the curve and on the side of the top head is the location of Conscientiousness (29).

Directly backward and over the curve of the head is the location of Approbation (41).

About one inch from the center of Approbation toward the center of the head is the location of Self-esteem (42).

Continuity (40) is directly downward toward Inhabitiveness, while Firmness (28) is directly forward and upward. Continuity is above the suture, which is between it and Inhabitiveness.

To help locate Firmness (28), draw a straight line up from the back part of the ear to the center of the tophead and you will be on the center of it as a rule.

Directly forward of Firmness, filling out the center of the top head sidewise and lengthwise, forming the central part of the arch, is Veneration (27).

On each side of Veneration, only a little backward and directly in front of Conscientiousness, is Hope (26).

An inch forward of Hope and on each side of the frontal part of Veneration is Spirituality (24).

Directly in front of Spirituality is Imitation (21).

Directly toward the center from Imitation, forward of Veneration, and cornering with Spirituality is Benevolence (25).

Directly forward of Benevolence, just where the head curves off to begin the forehead, is Human Nature (19).

On each side of Human Nature, directly in front of Imitation is Suavity (20).

Directly downward from Suavity, causing a square formation to the forehead, is Causality (17).

Between the two organs of Causality in the center of the upper forehead is the location of Comparison (18).

Directly downward from Comparison in the very center of the forehead is Eventuality (9).

Below Eventuality, covering the two inner corners of the brows, is the location of Individuality (8).

Directly below this, causing great width between the eyes, is the location of Form (7).

On each side of Form, and indicated by projecting or protruding eyes, is the location of Language (1).

Directly outward from the corner of the eye is the location of Number (2).

Under the corner of the brow and directly above Number is the location of Order (3).

A half an inch along the brow from Order toward the center of the forehead and directly above the outer part of the pupil of the eye is Color (4).

Between Color and Weight (5), there is a little notch that runs diagonally upward. This should not be taken for a deficient faculty. Weight is on the inside of this notch and above the inner part of the pupil of the eye.

Size (6) may be found directly between Weight and the faculty of Individuality.

Locality (10) is diagonally upward from Size.

Time (11) may be found immediately over Color, outward from Locality and a little higher, and under the outer part of Causality and the inner part of Mirthfulness (16).

Tune (12) is directly outward from Time and over the ridge that may be found on the majority of angular craniums, and upward and inward from Number and Order.

Directly above Tune, slightly inward, is the location of Mirthfulness (16).

Directly back of Tune, filling out the middle of the side temple, is the location of Constructiveness (15).

Immediately above Constructiveness, rounding off the head toward Imitation and Spirituality, is Ideality (22).

Directly back of Ideality, above Acquisitiveness and in front of Cautiousness, is the location of Sublimity (23).

This instruction with a careful study of the location of the organ as indicated upon the model head will enable one to approximate their location.